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VOLUME 4



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**TRANSACTIONS**

**OF THE**

**FOURTH ANNUAL MEETING**

**OF THE**

**WESTERN LITERARY INSTITUTE,**

**AND**

**COLLEGE OF PROFESSIONAL TEACHERS,**

**HELD IN CINCINNATI, OCTOBER, 1834.**

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**Cincinnati:**

**PUBLISHED BY JOSIAH DRAKE.**

**1835.**

Entered according to act of Congress, in the year 1835, by ALBERT PICKET, Sen.,  
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## P R E F A C E.

The readers of this Volume may wish to know something of the history of the Institution, of which it is the offspring.

The idea of the "College of Teachers," in its present form, was first *cast* in the "Academic Institute;" an institution of similar character, but more limited operations, established in 1829. The project was the work of Teachers, as may be easily imagined; but the sympathies of noble-minded and patriotic citizens, more ambitious of usefulness than fame, have been the animating cause of its permanence, and success. The first General Convention of the Teachers of the Western country was called in June, 1831, under the auspices of the "Academic Institute." The proceedings and addresses were published in No. 1, of the *Academic Pioneer*. The second General Convention was held in October, 1832. "The College of Teachers" was embodied in a Constitution of its own, and officered. The proceedings have come only partially before the public; and although the addresses were replete with spirit and sense, and worthy of being more generally known, they have never been published. It was our poverty, and not our will, that consented to this failure.

The third General Convention took place in October, 1833. There was an increase of power and interest; and addresses of various descriptions were listened to by crowded audiences of intelligent citizens; but not more than a brief view of their proceedings appeared. Yet even this, when circulated through

the western country, attracted general attention, and proved how warmly the cause was espoused. It found disinterested friends in every quarter.

Of the fourth Annual Convention of October last, we are able to present a more extended view, than we could of either of the two former. We are sensible, however, that this publication exhibits but imperfectly the most interesting features of that meeting. Words, especially written ones, are but dead images after all, of living things. We trust that impressions of a more glowing character are engraven on the memories of those who attended. Let not the utility of the "College of Teachers" be judged of merely, by these *apparent fruits*:—its best effects are to be looked for in the improved understandings of rising generations.

In the meantime, we trust that this volume may be the means of exciting some interest in the cause to which it is dedicated; and that the patriotic will read, not merely to censure or praise, but to practice and inculcate whatever herein may appear to them either good or commendable.

PUBLISHING COMMITTEE.

# PROCEEDINGS

OF THE

## COLLEGE OF PROFESSIONAL TEACHERS.

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### PART I.

### MINUTES.

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*Cincinnati, Monday, October 6th, 1834.*

At 9 o'clock, A. M., "The WESTERN LITERARY INSTITUTE and COLLEGE of PROFESSIONAL TEACHERS" commenced its fourth annual meeting, in the Hall of the *Medical College of Ohio*.

The President, ALBERT PICKET, Sen., of this city, assisted by Vice President, REV. ELIJAH SLACK, D. D., of Oxford, took the chair, and called the Institute to order.

D. L. TALBOTT, the Recording Secretary, present, and officiating.

The President then proceeded to address the College, setting forth, more particularly, the objects for which it had been instituted; and the subjects which should occupy its attention. This address constitutes the 1st Art. of part II, of this volume, page 25.

After some time spent in registering the names of gentlemen in attendance upon the Convention, the College adjourned to the *Methodist Protestant Church*, to hear the first of the series of Discourses, which, by the arrangement of the Executive Committee were to be delivered before the public.

The Rev. S. W. LYND, officiated as Chaplain. The meeting was addressed by DANIEL DRAKE, M. D. of this city, "On the Philosophy of Family, School and College Discipline:"—being too long for delivery at one time, leave was granted to conclude it at 7 o'clock in the evening; when the College adjourned.

This Discourse constitutes the 2d Art. of part II, of this volume, page 31.

### AFTERNOON SESSION.

At 2 o'clock, P. M., the College convened pursuant to adjournment, in the Hall of the Ohio Medical College.

President PICKET, assisted by Vice President SLACK, officiating.

The Secretary read the minutes of the "proceedings" of the College of October, 1833, which were accepted.

The President, in behalf of the Local Executive Committee, submitted their Annual Report, which was read by the Secretary.

The Report constitutes the 12th Art. of part II, of this volume, page 279.

On motion of W. NIXON, seconded by JOHN L. TALBOTT, it was

*"Resolved*, that the Report of the Executive Committee be accepted, and published in one or more of the city papers."

On motion of N. HOLLEY, Sen., seconded by A. KINMONT, it was

*"Resolved*, that a Committee of three be appointed to devise a method for raising funds to defray the past and future expenses of the College."

The following gentlemen were appointed a "Financial Committee," viz :—

JOHN L. TALBOTT,  
JOHN EASTERBROOK,  
ALEXANDER KINMONT,

On motion of THOMAS H. QUINAN, seconded by A. KINMONT, it was

*"Resolved*, that so much of the Report of the Executive Committee as relates to the 'formation of a more extensive society,' be referred to a Committee of three, to devise the best method of bringing the subject before the present session of the College, and those who meet with us.

Committee on the above:—

W. H. MCGUFFY, Oxford,  
THOS. H. QUINAN, Cincinnati,  
JOHN L. TALBOTT, "



The Report of the Treasurer being called for, it was, on motion, referred to the Financial Committee.

A letter from E. D. MANSFIELD, Esq., was received, accompanying the "proof-sheets" of two works, requesting the opinion of the College upon their merits; one on political law, entitled "the Political Grammar," by E. D. MANSFIELD, Esq., Cincinnati; the other, entitled the "District School," by J. ORVILLE TAYLOR, New York; and on motion of A. KINMONT, seconded by A. M. BOLTON, it was

"Resolved, that the subject of Mr. Mansfield's communication be referred to a Committee of two to report;" whereupon the following gentlemen were appointed that Committee :

W. H. M<sup>c</sup>GUFFY, of Miami University,  
T. M. POST, of Illinois College,

A communication was received from ARTHUR WHITESIDE, Esq., Secretary of the "Circleville Association of Teachers," suggesting the propriety of amending the Constitution of the College, so as to admit "Auxiliary Societies" to membership, by delegation.

On motion of the Recording Secretary, seconded by R. MORECRAFT, it was

"Resolved, that a Committee of three be appointed, to inquire into the expediency of recommending the formation of Societies Auxiliary to this College."

D. L. TALBOTT,  
N. HOLLEY, Sen.  
THOS. H. QUINAN.

On motion of D. L. TALBOTT, seconded by A. KINMONT, it was

"Resolved, that B. F. RALEIGH, of Hamilton, be appointed Assistant Secretary, to take abstracts of the discussions of the College.

The Committee of Arrangements recommended that the hours of 11 A. M. and 7 P. M. be appropriated for the Lectures, and that the College meet daily at 9 o'clock, A. M. and 2 o'clock, P. M., for business; which was agreed to.

The College then adjourned.

DAVID L. TALBOTT, *Recording Secretary.*

At 7 o'clock, P. M. agreeably to adjournment, the College and citizens assembled to hear the *closing part* of Dr. DRAKE'S

Discourse. The Rev. E. PEABODY officiated as Chaplain. After the Discourse had been concluded, the orator announced that the subject was open for further discussion; upon which a debate ensued on Emulation and Corporeal Punishment, in which the Hon. THOMAS SMITH GRIMKE, of Charleston, S. C., the Rev. JOSHUA L. WILSON and Dr. DRAKE, of this city, took part; the first, in *opposition* to Corporeal Punishment and the principle of Emulation.\*

After which the College adjourned.

### MORNING SESSION.

*Tuesday, Oct. 7, 1834.*

At 9 o'clock, the members were called to order. The minutes of Monday were read and approved.

The Committee on Finance made a report, which was accepted.

J. L. VAN DOREN, of Lexington, Ky., Chairman of the Committee, to whom was referred, at the last annual meeting, the question, "What shall be the *order* of studies to be prosecuted in our *primary Female Schools*?" submitted a Report, which was read, and on motion duly seconded, it was referred to a Committee of five, to report their views thereon.

The following were appointed that Committee:

A. HARVIE, Cincinnati, O.  
T. M. POST, Jacksonville, Ill.  
M. P. JEWETT, Marietta, O.  
B. F. RALEIGH, Hamilton, O.  
N. HOLLEY, Sen., Cincinnati, O.

At 11 o'clock, A. M. the College convened at the Methodist Protestant Church, to hear the Lecture "On the expediency of studying the Classics," by Professor T. M. Post, of Illinois College. This Lecture constitutes the 3d Art. part II, page 63.

The Rev. J. GANO, of Ky. officiated as Chaplain.

### AFTERNOON SESSION.

At 2 o'clock, P. M. the members took their seats.

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\* The Committee of Publication regret that they are unable to give the very interesting discussion, which succeeded this discourse, as well as other discussions on several succeeding evenings, owing to the sudden death of the Hon. THOMAS S. GRIMKE — all the discussions being extemporaneous.



On motion of J. L. TALBOTT, seconded by A. WATTLES, it was  
*“Resolved, that a Committee of five be appointed to draft an address to the citizens of the Western States, in relation to the inefficient modes of instruction, now too common amongst us.”*

The following gentlemen compose this Committee:—

W. H. MCGUFFY, Oxford, O.  
 M. A. H. NILES, South Hanover, Ia.  
 B. F. RALEIGH, Hamilton, O.  
 MILO P. JEWETT, Marietta, O.

On motion, duly seconded, a committee was appointed to nominate officers for the ensuing year, consisting of

Messrs. ELIJAH SLACK, Oxford, O.  
 T. M. POST, Jacksonville, Il.  
 O. L. LEONARD, Frankfort, Ky.  
 J. L. TALBOTT, } Cincinnati, O.  
 N. HOLLEY, }

On motion of J. LIVINGSTON VAN DOREN, of Lexington, seconded by J. G. SALISBURY, it was

*“Resolved, That one or more of the following subjects be taken up for discussion on Wednesday morning.”*

1st. Is it expedient that a travelling agent and lecturer on education and improvement in schools in each of the Western States, shall be employed? and if so, by what means shall he be supported?

2d. That a uniformity as to time for vacations be recommended, in which time the College shall hold its annual meeting.

3rd. Is it expedient to establish circuit schools in sections of the western country, where the population is sparse?

The College then adjourned.

DAVID L. TALBOTT, *Rec. Sec.*

At 7 o'clock P. M. agreeably to public notice the citizens and members of the College assembled at the church, to hear the address, “On the influence of the regular Study of the Bible, on intellectual and moral improvement,” by the Rev. W. H. MCGUFFY, of Miami University, Oxford, Ohio.\*

The Rev. Mr. BURTT, officiated as Chaplain.

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\*The Committee of Publication regret, exceedingly, that owing to the severe indisposition of Professor McGuffy, immediately succeeding the meeting of the College, he has been unable to prepare his Lecture for the press.

After this address had been delivered, agreeably to previous announcement, the subject of the introduction of the Bible into schools as a *class book*, was taken up for discussion. The Hon. T. S. Grimke addressed the meeting, and urged the importance of the introduction of the Bible into schools of every grade.

He was succeeded by Dr. Daniel Drake, who advocated the same principle, and by Alexander Kinmont, in favor of its introduction into the higher grade of schools, *without note or comment*.

The College then adjourned.

### MORNING SESSION.

At 9 o'clock A. M. the College convened, pursuant to adjournment.

The "Board of Directory," recommended an amendment to the Constitution, so as to admit auxiliary societies to membership by delegation, which was deferred until after the "Committee on the formation of Auxiliary Societies," shall have made their report:—also "an amendment of the Constitution, so as to abolish the office of 'CENSORS' and to transfer their duties to the Executive Committee," which was agreed to.

On motion of J. L. VAN DOREN, duly seconded, it was

"*Resolved*, That the questions, "Are there any defects in the common schools; if any, what are they, and how may they be remedied?" be referred to the committee "on the inefficient modes of instruction," to report to this College at its next annual meeting. \*

The first subject, of deferred business, viz: "Is it expedient that a travelling agent and lecturer on education be employed? if so, how shall he be supported?" was taken up and discussed until 11 o'clock, when the College adjourned.

At 11 o'clock the members of the College and citizens convened to hear the oration by the Hon. THOMAS SMITH GRIMKE, of Charleston S. C., on the subject, "That neither the *Classics* nor the *Mathematics* should form a part of a scheme of general Education in our country."

The Rev. Mr. TRIMBLE officiated as chaplain.

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\* See the Committee, page 9.

This oration constitutes the 4th article of part II, of this volume, page 97.

### AFTERNOON SESSION.

At 3 o'clock the members took their seats. President PICKET, in the chair.

THOMAS H. QUINAN, in behalf of the committee, to whom was referred, at the last annual meeting, the question, "Has Emulation, as a motive in Education, a favorable or unfavorable tendency? and in what way ought it to be adopted as a means?" submitted a report. This report makes the 12th article of part II, page 283.

After the reading of Mr. QUINAN's report, THOMAS J. MATTHEWS, submitted and read a counter report on the same subject, in behalf of the minority of the committee. This report makes the 13th article of part II, page 295.

After the conclusion of the report of the minority, a report on the question, "Ought the principle of Emulation to be appealed to as a motive in Education?" made to the Executive Committee, by J. BUCHANAN, Esq. of Madison county Ky., was read by the Secretary. This report makes the 14th Art. part II, of this volume.

After this report had been concluded, Professor M<sup>c</sup>GUFFY, offered the following resolution, which was duly seconded, viz:

"*Resolved*, That the report of the majority of the 'Committee on Emulation' be accepted," upon which motion, a discussion arose, in which Messrs. BOLTON, ECKSTEIN and WATTLES took part in favor of its adoption; Messrs. M<sup>c</sup>GUFFY, NIXON, VAN DOREN, and DRAKE, in the negative.

On motion of MILO P. JEWETT of Marietta, duly seconded, it was

"*Resolved*, That the above resolution and reports be laid upon the table, and made the order of the day for Thursday next.

The College then adjourned.

DAVID L. TALBOTT, *Rec. Sec.*

At 7 o'clock, the members met to hear the address "On the Study of the Mathematics," by E. D. MANSFIELD, Esq.

The Rev. Mr. PUNSHION, officiated as Chaplain.

This address makes the 5th article of part II, page 139.

This address was succeeded by some introductory remarks, and a report on the question, "Ought the Ancient Classics to constitute a part of Education," by ALEXANDER KINMONT, A. M. This report will be found on page 165, 6th article.

This report having been concluded, the Hon. THOMAS S. GRIMKE arose and addressed the meeting at length in the negative of the question.

At 11 o'clock, P. M., the College adjourned.

### MORNING SESSION.

*Thursday, October 9th 1834.*

At 8 o'clock the members took their seats, pursuant to adjournment. President PICKER, assisted by Vice President SLACK, officiating.

On motion of J. L. VAN DOREN, duly seconded, it was

*Resolved unanimously,* That the Bible be recommended as a regular text book in every institution of education, in the West.

On motion of the same, sec. by T. J. MATTHEWS, it was

*Resolved,* (as the expression of the College,) that it is the *duty* of each member of the same to endeavor to establish county societies of education, where no such associations already exist, and to communicate a written report to this College at its next annual meeting.

On motion of AUGUSTUS WATTLES, duly seconded, it was

*Resolved,* That a committee of four be appointed to report at the next annual meeting, "on the course of study," proposed by the Hon. T. S. GRIMKE, in his late oration before the College.

The following gentlemen were appointed:

AUGUSTUS WATTLES,	} Cincinnati.
T. J. MATTHEWS,	
NATHANIEL HOLLEY,	
ALEXANDER KINMONT,	

W. H. McGuffey, in behalf of the committee to whom was referred the proof sheets, and communication from E. D. Mansfield, Esq., submitted the following report, which was *unanimously* adopted, as the sentiments of this institution, viz:

"The committee to whom was referred the communication of Mr. Mansfield, respectfully report, that, in the opinion of



the committee, it is inexpedient for this College, *at any time*, to constitute itself a tribunal of review."

Signed,           W. H. M<sup>c</sup>GUFFY,  
                      T. M. POST.

On motion, the previous resolutions on the report of the Committee on Emulation, were withdrawn, and, on motion of A. Kinmont, seconded by A. M. Bolton, it was *unanimously*,

*Resolved*, That emulation, so far as it implies a desire of excelling others, for the purposes of self gratification, is inimical to the principles of pure morality, and ought not to be fostered in schools; but that, so far as it involves a wish to excel in knowledge and virtue on their own account, to gain the esteem of the wise and good, and to improve to the utmost, those faculties which are bestowed on each individual by his Creator, is praiseworthy and meritorious; but that this convention feel themselves inadequate to devise any universal system of rules, by which this *original* element, endowment or affection of human nature might be so directed as to secure the good, and avoid the evil; but that they believe it will be found *less difficult* to fix it in *practice*, than to define it in *theory*, and that therefore, it should be left in its own, natural undefined comprehensiveness, to be used according to the good sense and discretion of the teacher.

A debate on the preceding resolution took place previous to its final adoption, in which Messrs. Eckstein, Slack, Fisher, Kinmont, Niles, Drake and Matthews took part.

On motion, the College then adjourned, to meet for business after the lecture, at 3 o'clock.

At 11 o'clock the College met to hear the lecture by the Rev. Elijah Slack, D. D. "On the Application of Principles to Practice in the various departments of Physical Science."

The Rev. Dr. Aydelott officiated as Chaplain.

This lecture constitutes the 7th article of part II, of this volume, page 181.

At 3 o'clock, Wm. Hopwood, M. A. of this city, delivered a lecture, "On the best Method of Teaching Languages."

This lecture constitutes the 10th article, part II, page 255.

After the delivery of Professor Hopwood's lecture, the College organized for business in the Ohio Medical College.

Vice President Slack in the Chair.

J. L. Van Doren, in behalf of the committee, submitted a report on the Physical Education of Females, which was duly accepted.

This report constitutes the 15th article, part II.

The Rev. E. Slack from the committee "on the nomination of officers," submitted the following ticket, which was, on motion of John L. Talbott, seconded by W. H. McGuffy, unanimously adopted, viz:

ALBERT PICKET, Sen. Esq. (*Sen. Principal of Cin. Female Institute,*) *Pres't.*  
 THOMAS H. QUINAN, Esq. (*Principal of Cin. Adelphi Seminary,*) *Cor. Sec'y.*  
 DAVID L. TALBOTT, Esq. (*Jr. Principal of Cin. Academy,*) *Rec. Sec'y.*  
 ISAAC VAN EATON, Esq. *Treasurer.*

#### FOR KENTUCKY.

Rev. P. S. FALL, ( <i>Pres. of the Female Eclectic Institute, Frankfort,</i> ) <i>V. Pres't.</i>	} DIRECTORS
J. L. VAN DOREN, ( <i>President of Young Ladies College, Lexington,</i> )	
S. V. MARSHALL, ( <i>Prof. of Languages in Transylvania Univ'y Lex.</i> )	
O. L. LEONARD, Esq. <i>Frankfort,</i>	
Rev. R. T. DAVIDSON, <i>Lexington.</i>	
L. MUNSELL, M. D. <i>Danville.</i>	

#### FOR OHIO.

Rev. ELIJAH SLACK, A. M., D. D., <i>Cincinnati, Vice President.</i>	} DIRECTORS
Rev. W. H. MCGUFFY, ( <i>Prof. of Philology and Mental Science,</i>	
<i>Miami University, Oxford,</i>	
M. G. WILLIAMS, Esq. ( <i>Prin. of the Dayton Manual Labor School,</i>	
Rev. T. J. BIGGS, ( <i>Prof. of Church History Lane Seminary,</i>	
A. KINMONT, ( <i>Prin. of a Mathematical and Classical Academy,</i> )	
JOHN L. TALBOTT, Esq. ( <i>Sen. Principal of Cin. Academy,</i> )	

#### FOR INDIANA.

Rev. M. A. H. NILES, ( <i>Prof. of Languages South Hanover,</i> ) <i>Vice Pres't.</i>	} DIRECTORS
JOHN H. HARNEY, Esq.	
W. M. MCKEE DUNN, Esq.	
Mr. MORRISON, <i>Salem.</i>	
Rev. J. U. PARSON, ( <i>Pres. of Teachers' Seminary, Madison.</i> )	

#### FOR ILLINOIS.

Rev. EDWARD BEECHER, ( <i>Pres't. of Illinois College, Jacksonville,</i> ) <i>V. Pres't.</i>	} DIRECTORS.
T. M. POST, Esq. ( <i>Prof. of Languages, Illinois College,</i> )	
Rev. J. M. STURTEVANT, ( <i>Prof. Mathematics, Do.</i> )	

On motion made and duly seconded, it was unanimously

*Resolved*, that a committee of two members be appointed to wait upon the Hon. Thomas Smith Grimke, to present him the thanks of the College, for the promptness with which he met their invitation to address the College, and for the valuable in-

formation with which he has furnished the members on the subject of education.

The following were appointed the above committee, viz:

THOMAS H. QUINAN,  
FREDERICK ECKSTEIN.

On motion the College adjourned.

DAVID L. TALBOTT, *Rec. Sec.*

Agreeably to a previous invitation to the members of the college, *this evening* was spent at Dr. Daniel Drake's, in the social discussion of various literary subjects.

### MORNING SESSION.

*Friday, October 10th, 1834.*

At 9 o'clock the President, Vice President, and members took their seats.

A. Harvie, in behalf of the committee to whom was referred "the report on the *course and order* of studies, for primary female schools," submitted the following report, viz:

"Your committee, after carefully examining the subject submitted to their consideration, respectfully report: That the *studies* recommended for female schools, meet their entire approbation; but, as to the *books* recommended in the prosecution of those studies, they beg leave to suggest that they conceive it contrary to the spirit of this institution, to recommend *any books*; and, secondly, that it is the *right* of every teacher to select such books for the use of his own school, as he may judge proper."

Signed :

A. HARVIE,  
M. P. JEWETT,  
B. F. RALEIGH,  
NATHANIEL HOLLEY.

The above report having been read, was, on motion, duly seconded, *unanimously adopted*, and the committee discharged.

The report of the committee "On a Manual of Instruction for the Mississippi Valley, which shall contain the best plans of erecting school houses, and organizing schools, the modes of government, and the most approved and practical methods of teaching the different branches of knowledge," being called for, the committee stated that for various reasons, they had

found it inexpedient to enter into the preparation of such a work, and begged leave to be discharged, from the further consideration of the subject. The committee being discharged, the subject was re-committed to Albert Picket, Sen., with power to add to the committee any person or persons whom he might see fit, to co-operate with him in reference to the subject. The following gentlemen were subsequently associated with Mr. Picket in the preparation of said work, viz:

ELIJAH SLACK,  
A. KINMONT,  
T. H. QUINAN,  
NATHANIEL HOLLEY,  
J. L. VAN DOREN,  
DAVID L. TALBOTT,  
SILAS WOODBURY,  
E. D. MANSFIELD,  
CLAUDIUS BRADFORD.

On motion of A. Kinmont, duly seconded, it was

*Resolved*, That this College recommend, that the friends of Mr. Thos. S. Grimke's new views of education throughout the West, organize an institution, after the model of his theory, in order that the value of it may be tested by experiment, and that new light may be shed on the grand and incontrovertible principles of a just and efficient education.

On motion of Milo P. Jewett, duly seconded, it was

*Resolved*, That each member of this College employ himself during the coming year, as far as practicable, in collecting facts on the subject of Education, and report the same at the next annual meeting.

The committee "On Auxiliary Societies," submitted a report in the form of a resolution, which was adopted, viz:

*Resolved*, That the Board of Directory be instructed to prepare an outline of a plan for organizing auxiliary societies, for the promotion of education; with an address to teachers throughout the West, urging the importance of the establishment of such associations, suggesting the manner in which their formation may be most effectually accomplished, and such other remarks as may be deemed best calculated to promote the objects in view. (*See the address at the end of this volume.*)

The amendment to the Constitution in reference to the admission of auxiliary societies, was taken up and adopted. (*See the revised Constitution, page 23.*)



On motion, the College adjourned.

At 11 o'clock, A. M., the members assembled to hear the Address "on the Government of Public Literary Institutions," by Professor M. A. H. NILES, of South Hanover.

This Address constitutes the 8th Art. of part II, of this volume, page 207.

### AFTERNOON SESSION.

At 2 o'clock the members assembled for business.

The following subjects were proposed, and the committees annexed to each, appointed to report at the next annual meeting, viz:

1. To what extent may manual labor be beneficially employed, as a means of reducing the expenses of a collegiate education? And should the engaging in such labor extend to all the students, or should it be left optional?

Committee, M. P. JEWETT, of *Marietta*.  
M. G. WILLIAMS, of *Dayton*.  
J. M. STURTEVANT, of *Jacksonville*.

2. On Physical Education.

Committee, J. COBB, M. D. }  
JOHN EBERLE, M. D. } *Cincinnati*.

3. Ought anatomy and physiology to constitute a part of education?

Committee, A. KINMONT, A. M. }  
Prof. JOSEPH RAY. } *Cincinnati*.

4. What is the best method of teaching English composition?

Committee, D. L. TALBOTT, }  
Prof. JOSEPH RAY. } *Cincinnati*.

5. Elocution, embracing the best method of teaching extemporaneous speaking.

Committee, A. HARVIE, }  
Prof. C. BRADFORD. } *Cincinnati*.

6. How far is it practicable to introduce the physical sciences into common schools?

Committee, THOS. D. MITCHEL, M. D. }  
J. L. TALBOTT. } *Cincinnati*.

7. What is the best mode of establishing and forming common schools in the west?

Committee, SAMUEL LEWIS, }  
A. PICKET, Sen. } *Cincinnati*.  
ELIJAH SLACK. }

8. What is the best method of employing the principle of emulation, (as defined by a resolution heretofore adopted by the College,) as a means of instruction in our institutions of learning?

Committee, A. KINMONT,  
DANIEL DRAKE, M. D. } *Cincinnati.*  
J. L. TALEOTT.

9. To enquire into the expediency of, and report on the subject of an improved book of definitions.

Committee, W. NIXON,  
W. HOPWOOD. } *Cincinnati.*

On motion made and duly seconded, it was

*Resolved*, That a committee of enquiry be established to investigate the state of education among the emigrant population of Cincinnati.

Committee, S. LEWIS,  
A. WATTLES, } *Cincinnati.*  
J. EBERLE, M. D.

On motion of J. L. Van Doren, seconded by A. Wattles, it was

*Resolved*, that written communications be solicited from any teachers or others, upon improvement in Education; in School and College government, &c., to be read (if deemed important.) before the College during its next annual session.

On motion, the College adjourned.

At 7 o'clock, P. M., agreeably to public notice, the members and citizens assembled to hear the address "on the Nature and Moral Influence of Music," by Professor W. Nixon, of this city.

The Rev. Mr. Burke officiated as Chaplain.

This address constitutes the 9th Art., page 227.

### MORNING SESSION.

*Saturday, Oct. 11, 1834.*

The members assembled agreeably to adjournment. President Picket assisted by Vice President Slack, officiating.

On motion made and duly seconded, it was unanimously

*Resolved*, that the thanks of the College be presented to the Trustees of the Methodist Protestant Church, and also to the Trustees of the Medical College of Ohio, for the use of their respective buildings, for the meetings of the College."

The subject of "Circuit Schools" was taken up and discussed, and on motion of A. Wattles, duly seconded, it was

*“Resolved, that we recommend the establishment of Circuit Schools in sections of the Western country where the population is sparse.”*

On motion of M. P. Jewett, of Marietta, seconded by J. L. Van Doren, it was unanimously

*“Resolved, that the thanks of the College be presented to the President, and to those members of the Executive Committee who have been so assiduously engaged in forwarding its interests during the recess of its meetings.”*

On motion of J. L. Van Doren, seconded by T. J. Matthews, it was

*“Resolved, that a Board of Examiners be appointed to examine such teachers as may voluntarily offer, upon the course of study laid down in the last Annual Report,\* and that they be authorized to grant certificates of qualification, which, when certified by the President and Secretary, shall go forth in the name of the College.*

#### \* I. ENGLISH DEPARTMENT.

English Grammar; Composition; Analytical Penmanship; Arithmetic; Book Keeping by Double Entry; Geography, with the use of Globes; History of the United States—Its Constitution and Form of Government; And a general acquaintance with Criminal Law.

#### BELLESLETTRES DEPARTMENT.

Ancient and Modern History; Ancient Geography; Jewish, Grecian and Roman Antiquities; Elements of Criticism; Natural Philosophy; Chemistry; Moral Science; A knowledge of Perspective and Draughting; English Classics; The Science of Music.

#### II. MATHEMATICAL DEPARTMENT.

Plain and Solid Geometry; Conic Sections.

Algebra, as far as quadratics; with the application of the above to Land Surveying, Mensuration of Planes and Solids, and other practical purposes.

#### III. CLASSICAL DEPARTMENT.

IN LATIN: The candidate must be able to stand a thorough examination in Virgil, Cicero and Horace.

IN GREEK: The Collectanea Majora.

#### MODERN LANGUAGES.

French, Spanish and German.

Dr. Daniel Drake and John L. Talbott were appointed a Committee of Nomination, who reported the following names, which were individually taken up and confirmed, viz :

*For the English Department,*

JOSEPH RAY, THOS. H. QUINAN.

*Classical Department,*

A. KINMONT, C. E. STOWE.

*Mathematical and the Physical Sciences,*

THOMAS J. MATTHEWS, C. WILDER.

*Resolved*, that the Board of Examiners have power to make rules for their government, not inconsistent with the Constitution, and to fill all vacancies in their Board.

On motion of J. L. Van Doren, duly seconded, it was

*“Resolved*, that we recommend the month of OCTOBER as a suitable time for vacations in our Western Literary Institutions, in which month the College shall hold its *Annual Meeting*.”

On motion of J. G. Salisbury, seconded by A. Kinmont, it was

*“Resolved*, that the thanks of this College be presented to E. D. Mansfield, Esq. for his able and eloquent Address in defence of the Mathematics.”

On motion of Dr. Drake, it was

*“Resolved*, that the Executive Committee be authorized to adopt measures for the publication of such Addresses, Reports, Discussions, &c. as they may deem worthy of publication.”

On motion of Dr. Ray, it was

*“Resolved*, that the publication of a work on Anatomy and Physiology, would be a desideratum.”

On motion of W. Nixon, it was

*“Resolved*, that the Board of Examiners be requested to prepare a prospectus for a periodical, devoted to Education in the West, to be published by a committee of, and to go forth under the sanction of the College, which prospectus shall be sent to each member of the College, who shall use all reasonable exertions to obtain subscribers, and report to the next annual meeting.

On motion, duly seconded, it was

“*Resolved*, that in the opinion of this College, a new School Book on Mythology, for our higher Institutions of Education, would be desirable.”

Peyton S. Symmes, Esq., President of the Board of Trustees and Visitors of Common Schools, for the City of Cincinnati, submitted a communication including a number of questions for the examination and opinion of the Convention in relation to the Common School System; which, on motion was referred to the Executive Committee. This communication constitutes the 16th Art. of part II, of this volume.

After some time spent in miscellaneous remarks by Messrs. Niles, Drake, Emons, Van Doren, Jewett, and President Picket, the meeting was closed with prayer by Rev. M. A. H. Niles,—Benediction from the Rev. Elijah Slack, D. D.

The College then adjourned until the first Monday in October, 1835.

DAVID L. TALBOTT, *Rec. Sec'y.*

Saturday, Oct. 11, 1834.

Agreeably to the Constitution, the Board of Directors held their Annual Meeting, Oct. 9, 1834, and duly elected the following gentlemen to constitute the “*Local Executive Committee*” for the ensuing year:

ALBERT PICKET, Sen.,  
JOHN L. TALBOTT,  
ELIJAH SLACK,  
A. KINMONT,  
ISAAC VAN EATON.

D. L. TALBOTT, *Recorder.*

#### EXTRACTS FROM THE MINUTES OF THE EXECUTIVE COMMITTEE.

The members of the Executive Committee met Oct. 16, 1834, and appointed a committee of eight to report upon the question submitted to the College by the “*Trustees of the Cincinnati District Schools.*” The following gentlemen were selected, viz:

THOMAS H. QUINAN,  
JOHN EASTERBROOK,  
FREEMAN G. CAREY,  
DARIUS DAVENPORT,  
M. G. WILLIAMS,  
J. B. WYMAN,  
W. H. MCGUFFY,  
C. B. MCKEE.

JOHN L. TALBOTT, Secretary to the Committee.



# CONSTITUTION

OF THE

## WESTERN LITERARY INSTITUTE

AND

## COLLEGE OF PROFESSIONAL TEACHERS.

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WHEREAS the Covention of Teachers assembled in Cincinnati, deeply impressed with the importance of organizing their profession in the Valley of the Mississippi, by a permanent association, in order to promote the sacred interests of Education so far as may be confided to their care, by collecting the distant members, advancing their mutual improvement and elevating the profession to its just, intellectual, and moral influence on the community, do hereby resolve ourselves into a permanent body, to be governed by the following Constitution :

### ARTICLE I.

1. This association shall be known by the name of ' THE WESTERN LITERARY INSTITUTE and COLLEGE OF PROFESSIONAL TEACHERS. '

2. Its objects shall be to promote, by every laudable means, the diffusion of knowledge in regard to Education, and especially, by aiming at the elevation of the character of Teachers who shall have adopted Instruction as their regular profession.

### ARTICLE II.

1. This association shall be composed of such Teachers of good literary and moral character as may sign this Constitution, and pay to the Treasurer at the time, a fee of one dollar ; and such Societies, for the promotion of Education, as are now, or may hereafter be formed, which shall annually send delegates to its meetings.

2. Any gentleman eligible to membership, by paying at one time the sum of ten dollars, shall become a member for life ; and be exempt from any further assessment.

3. An assessment of one dollar shall be laid on each member (except life members) which, if omitted to be paid within one year after the notice has been given him by the treasurer, shall be considered as a forfeiture of membership.

4. Honorary members may be elected by the Society at the recommendation of the Board of Directory.

### ARTICLE III.

1 The officers of the Society shall be a President, one Vice President, and five Directors for each state represented in this Institute, a Corresponding Secretary, a Recording Secretary, and a Treasurer, all of whom shall form the Board of Directory, to be elected at the annual meeting, and serve until their successors be chosen.

2. The President shall preside at the meetings of the Society. In case of his absence, a Vice President, or a President pro tempore shall occupy the chair.

3. The Recording Secretary shall give notices of all meetings, keep a regular record of their proceedings, and have charge of the archives of the Society.

4. The Corresponding Secretary, subject to the Board of Directors, shall be the organ of communication with other Societies and individuals.

5. The Treasurer shall collect and receive all moneys due the Society, and pay them out at the order of the Directors; he shall keep a true account of all his receipts and disbursements, and make a report annually thereof, and oftener if required by the Directory.

6. The Board of Directors shall have the general management and supervision of the Society—with authority to devise and carry into effect such measures as will best advance its interests. They shall appoint competent persons to deliver the annual address and lectures, and recommend to the society suitable persons to serve on standing committees. It shall be their duty to see that proper notice be given of the annual meeting by the Recording Secretary, at least three months previous to the time of convening. They shall appoint their own chairman and recorder, and exhibit their proceedings and report thereon at the annual meetings, and fill all vacancies that may occur in the Board or other offices of the Society.

They shall have power to appoint from their number a Local Executive Committee to carry into effect under their direction all the duties assigned them by this Constitution.

It shall further be the duty of the Executive Committee to procure the annual address and lectures for publication, they shall have the privilege of examining the reports of standing committees and other communications to the society, and to publish such of them as may, in their opinion, throw light on the subject of education.

7. Each section of the Directory with its Vice President in the States represented in this Institution, shall have power to admit associates of this body, and shall be charged with the interests of Education within their state, responsible to the general Institute for their proceedings, which they shall report to, at the annual meeting of this body; they shall have power to establish their own by-laws not inconsistent with this Constitution.

#### ARTICLE IV.

1. The stated meeting of this Society shall be held annually on the first Monday in October, in the city of Cincinnati.

2 Special meetings may be convened by order of the Directory, having previously given two months notice.

3. The Board of Directory shall hold their stated meetings during the sitting of the Institute, and shall have power to make rules for their government.

#### ARTICLE V.

1. By-laws in accordance with this Constitution may be made at any meeting.

2. No alteration or amendment of this Constitution shall be made unless recommended by the Board of Directory, and agreed to, by a majority of the members present, at an annual meeting.

#### NAMES OF THE MEMBERS.

TIMOTHY ALDEN,	DANIEL DRAKE,	MILO P. JEWETT,
ELIJAH SLACK,	F. ECKSTEIN,	J. L. VAN DOREN,
NATHAN'L HOLLEY.	E. D. WASHBURN,	J. RAY,
JOHN L. TALBOTT,	WM. H. MCGUFFY,	JOHN EBERLE,
M. A. H. NILES,	FREEMAN G. CAREY,	JAS. S. SALISBURY,
JOHN EASTERBROOK,	ALEX. KINMONT,	THOS. D. MITCHELL,
O. L. LEONARD,	MATTHEW H. BLACK,	J. W. CLARK,
THOS. D. GREGG,	JACOB B. WYMAN,	J. S. FALL,
MILO G. WILLIAMS,	ISAAC VAN EATON,	S. GIBSON,
I. P. VAN HAGEN,	DAVID L. TALBOTT,	S. MERRIL,
S. M. WHEELER,	DARIUS DAVENPORT,	Z. CASTERLINE.
ALBERT PICKET, SEN.	IRA CLARK,	WILLIS COLLINS,
EDWARD DOLPH,	WM. C. MORRISON,	ARTHUR WHITESIDE,
THOMAS MAYLIN,	NOAH ARCHBOLD,	J. S. CARPENTER,
M. M. BRIGHAM,	SAMUEL G. JEWETT,	S. D. MITCHELL,
C. B. MCKEE,	L. H. VAN DOREN,	ROBT. C. BROWN,
F. W. PRESCOTT,	EDWARD BEECHER,	OREN C. THOMPSON,
CYRUS DAVENPORT,	JOSEPH PERKINS,	J. S. CLAYBROOKE,
WILLIAM COLLIS,	J. U. STURTEVANT,	LE ROY W. LYNN,
THOS. J. MATTHEWS,	JOSEPH BUCHANAN,	T. J. HUNTINGTON,
A. M. BOLTON,	F. A. SAYRE,	M. BUTLER,
ALBAN G. SMITH,	E. T. STURTEVANT,	F. E. GODDARD,
H. H. YOUNG,	B. O. PEERS,	H. BASCOM,
ANDREW HARVIE,	SAM'L. V. MARSHALL,	SEYMOUR WHITE,
RICH'D. MORECRAFT,	JACOB BORTON,	WM. HOPWOOD,
AUG'S. WATTLES,	THOMAS H. QUINAN,	JOHN JONES,
LEWIS D. HOWELL,	JOHN H. BROWN,	ISRAEL ARCHBOLD,
S. LESLIE,	WM. REED,	JOHN JAMES,
GARAH MARKLAND,	GEO. M. FRY,	JOHN E. FINLEY,
JOHN W. HOPKINS,	JAS. J. SANFORD,	CLAUD'S. BRADFORD,
JOHN RANKIN,	LEONARD TOBEY,	H. L. RUCKER,
ABIEL FOSTER,	JOS. HERRON,	JNO. JENNINGS,
GEO. H. MATTHEWS	JOSIAH H. FINLEY,	R. T. DAVIDSON,
WM. NIXON,	JNO. MATTHEWS,	THOS. J. BIGGS,
B. F. RALEIGH,	M. L. EDWARDS,	L. MUNSELL,
W. F. FERGUSON,	JNO. WINTER,	JNO. H. HARNEY,
DENMARK FORSYTH,	JNO. C. YOUNG,	WM. MCKEE DUNN,
DAVID CURTIS,	C. E. STOWE,	J. U. PARSONS,
A. C. WRIGHT,	J. N. FARNAHAN,	D. M. STEWART,
ELIJAH HOLLISTER,	LYMAN BEECHER,	J. L. TRACEY,
SILAS WOODBURY,	C. WILDER,	GEORGE GRAHAM, (of
A. N. BOALSE,	S. W. CLARK,	Bloomfield.)



**PROCEEDINGS**  
**OF THE**  
**COLLEGE OF PROFESSIONAL TEACHERS.**

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**PART II.**

**DISCOURSES AND REPORTS ON EDUCATION.**

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**I.—OPENING ADDRESS.**

BY ALBERT PICKET, PRESIDENT.

As there are some gentlemen present, who have not hitherto been at any of our meetings, it is deemed proper to advert, briefly, to some of the prominent objects which led to the formation of the College of Professional Teachers. These were as follow:—

1. The necessity of advancing the profession, by introducing a *higher standard*, and requiring a more complete preparation among its members, by rendering apparent to the community, the great value of thoroughly educated teachers.

2. The desirableness of giving teachers an opportunity of becoming acquainted with each other, and freely communicating their views of new modes of instruction as they are introduced.

3. The advantages of a liberal discussion on various systems, and the accumulation of facts, from numerous independent practical teachers; and the consequent improvement of the objects, the course, and the means of instruction; and the qualifications and characters of teachers.

Something towards accomplishing those objects has certainly been done. The necessity of full preparation for the business of teaching is every day more apparent, and more generally

acknowledged. Persons of the *first talents* are looking to it as a profession. Departments for the special preparation of teachers are contemplated in several colleges; and some are already established.

The advantage and satisfaction of mutual acquaintance among teachers, from various parts of the country have been felt; and the utility of the institution is recognized in the existence of other associations, with similar objects, which have been formed since its organization. Schools in all directions are evidently improving in their characters. But much still remains to be done; and in what way can the objects be better accomplished, than by the active and zealous co-operation of intelligent teachers? How can they become acquainted with each other, and be made to perceive the excellencies or deficiencies of the different systems and methods, but by personal conference; by meeting and bringing together the observations, experience and conclusions of each other; by reciprocating the feelings, and communicating the sympathy of common wants and common pursuits.

The age in which we live, is an age of research and discovery; and the sciences have kept pace with the progress of every other object. The result is exemplified in the general development of mind, in the improvement of the arts, and in the diffusion of knowledge. Should we not then, as teachers, be remiss in our duty, were we to sit at our desks, and make no efforts to advance the progress of moral and scientific light, beyond our school-rooms, and endeavor to spread farther and wider the knowledge we possess? Where is the person who will not answer in the affirmative? For next to religion, education is the guardian protector of our liberties, the tutelary genius that is to preside over our destinies, and the spirit that is to scatter intellectual wealth from one end of our country to the other; and cold, indeed, must that man be, whose whole soul is not kindled into fervent aspirations for its success.

But though it is most discouraging to know, that whilst much is said about education, few persons seem to feel the necessity of securing to it the best minds in the community—it is thought by many, that any one may become a teacher. The most

moderate ability is thought to be competent to fill the most important profession in society. Strange, too, as it may seem, many parents incline to be economical; while they squander thousands in dress, furniture, and amusement, they think it hard to pay comparatively small sums to the instructor; and through this ruinous economy, and this ignorance of the teacher's vocation, they rob their children of that, for which no treasure can compensate. No language can express the cruelty and folly of that economy, which to leave a fortune to a child, starves his intellect, and impoverishes his heart. There should be no pinching economy in education. Money should never be weighed against the soul of a child. I know not how society can be aided more than by an organized body of efficient educators. I know not any class of men which can contribute so much to the stability of the state and domestic happiness. Much as I respect the clergy, I believe that they must yield importance to the office of the teacher. For, in truth, the clergy accomplish comparatively very little, for want of that early intellectual and moral discipline by which alone the community can be prepared to distinguish truth from falsehood, to comprehend the instructions of the pulpit; to receive higher and broader views of duty, and to apply general principles to the diversified duties of life.

But fortunate, indeed, is it for the community at large, and for those engaged in the business of teaching, that the rubbish under which the science of education has been so long buried, is beginning to be removed. The principles of the human mind are better understood. The people are beginning to discard notions which the researches and discoveries of modern times have shown to be wrong, and entertain others more rational, and more in accordance with the spirit of the age.

The office of the teacher is the noblest on earth. It requires higher ability than any other; for the highest ability is that which penetrates farthest into human nature; comprehends the mind in all its capacities; traces the laws of thought and moral actions; understands the perfection of human nature, and how it may be approached, under the springs and motives by which the child is to be roused into the most vigorous and harmonious action of all its faculties; and knows how to blend and modify

the influences which outward circumstances exert on the youthful mind.

The speculations of the statesman are shallow compared with these; his chief function is to watch over the outward interests of a people—that of the educator to quicken its soul. The statesman must study and manage the passions and prejudices of the community; the educator must study the essential, the deepest, and loftiest principles of human nature. The statesman works with coarse instruments for the coarsest ends—the educator is to work by the most refined influence on that delicate, ethereal essence, the immortal soul.

The teacher should be a good man. The responsibilities of his vocation are great; and the goodness of his heart should correspond with the magnitude of his duties. He should be good, in the largest sense of the term. He should be disqualified to be vicious, from the constant and living energies of his virtues. The destiny of mind is, as it were, given over to his care, and himself alone is accountable for the commitment of the charge. The brief period of pupilage forms the brightest or the darkest page in the history of his life. Children who go every day to the place of instruction, carry with them their hopes and prospects in coming time, to be brightened or obscured by the conduct and ability of the teacher.

There is something to be learned and something to be taught in the schools, besides the mere mechanical round of book lessons. There, the mind is to be developed, and the heart corrected; the disposition modified, and the passions moderated; the habits formed, and the principles fixed; the feelings trained, and the bias given for the residue of existence. These are the considerations which are implied in the duties and labors of the teacher, and which attend him in all he says, and in all he does. The man who steps into a train of such imposing obligations should qualify himself for it with all the aids in his power. He should make it a matter of constant impression, that he is responsible for the character he forms—that the memory of the school is the record of his conduct—that the influence he exerts upon the group around him, is recognized in the visions of an unseen eye, and written in the register of all human actions.



The school is formed for the ostensible purpose of receiving instruction, and its teacher should be competent to discharge his duties. To teach with certainty and correctness, he should be well taught himself. A mere smatterer in learning or science will not answer. His mind should be thoroughly disciplined in its own operations, and abundantly stored with the materials of instruction. Much knowledge is requisite to teach with proper effect. The mind must be well trained in the higher branches of learning, before its elements can be clearly comprehended, or inculcated with precision. Mind, like matter, moves in the direction of its impelling force; and if the first impulse be given to it at the wrong point, unless its momentum be resisted and overcome, by some opposing power, it will move onward in the path of error; it will drive along its downward way, with a velocity accelerated by all the elements of its own depravity, and by the gravity of every vice, till it finally passes, and is lost in the dreary space, far beyond the reach of hope and the affinity of moral good.

The teacher should possess talent—talent of that rare and peculiar order, which renders a man apt to teach. The common notion that any capacity is competent to perform the office of teacher, or that every grade of character is happily adapted to the nature of his calling, may be given as a reason for the introduction of so many worthless and incompetent teachers into the school room; but it figures badly, when taken as a specimen of the wisdom and intelligence of an enlightened community. The mind does not begin its development, until it begins to think; and he who is unable to give it a proper direction in its earliest operations, is totally inadequate to the charge of children.

The teacher, above all others, should be vigilant and industrious; there is no time to be wasted where minds are to be formed and cultivated. He sails upon a sea that knows no calm; and his canvass should be always set. To miss the breeze, or lose the course, hinders or endangers all the crew. If it is wrong to be idle in the ordinary occupations of life, it is criminal to be so in this; for the misguidance and misimprovement of childhood operate as a tax, and a perpetual embarrassment upon every subsequent interest.

The success of the school is based upon its discipline. Firmness, moral firmness, is, therefore, a marked requisition in the character of the teacher. And though he be qualified in every other respect, yet, if he be wanting in this, his labors are vain and his usefulness is lost. But, in establishing this discipline, parents should co-operate with him, in promoting obedience, and in sustaining all the requirements and obligations of duty, love and affection, with the amiable virtues of the heart. This will have a more salutary influence upon the character than punishment, or too severe restraint. It will elicit a principle of love which will purify the character, and give a most happy direction to the tendencies of the mind and affections of the heart. Punishment through the influence of the moral virtues, will be eradicated, and if ever the parent or teacher is to exercise the painful duty, that conciliating temper will be exhibited which punishes because it loves.

For the intellectual improvement of our members, we confide chiefly in the desire for more extensive knowledge in the science of teaching, which our association warms into action, and which is alike nourished and guided by the exercises in which most of them spiritedly engage. These consist of a thorough course of professional studies, and lectures, together with mutual conversations on all subjects connected with the best interests of education. Such are the means which we have employed with satisfactory results, and by these, and others which more general co-operation and further experience must suggest, we hope to promote an extensive diffusion of useful information on practical subjects, among the teachers of our country.

The pursuit of high and honorable ends constitutes an important feature in our institution. We are aiming to bring into practical operation the best systems of instruction. And what may we not hope to accomplish by our exertions!

There is power in Union—

There is power in Knowledge—

There is power in Christianity.

Let us combine these elements of power and direct their augmented energies to the diffusion of knowledge throughout our land.

## II.—DISCIPLINE.

DISCOURSE ON THE PHILOSOPHY OF FAMILY, SCHOOL, AND  
COLLEGE DISCIPLINE.

BY DANIEL DRAKE, M. D.

The universe is an empire, and God is its sovereign. It consists of masses of matter suspended in space; one of which is our earth. Of the others, we know very little from observation; but, relying on several ascertained analogies, presume, that in their intimate structure, they may not be unlike our own. In it we observe two great divisions, the mineral, and the organized or living kingdoms. Passing by the former, we find the latter divisible into two classes, vegetable and animal; the last of which, may be subdivided into two orders, the inferior animals and the human race. Thus we know, that our globe comprehends and sustains an innumerable variety of bodies.

The different objects which compose the universe, are not at rest, nor do they remain in the same relation. Motion is the condition in which most of those on the earth's surface exist; the mass itself is in motion, and even the sun turns on its axis; the other planets of the solar system, have the same movements with ours. It is even probable, that the constellation to which our sun belongs, has a progressive motion in the heavens; and, if this is the fact, we may suppose that the whole—the entire universe, is in action. Such being the probability, and in reference to our earth and its productions, the actual fact, it follows, that a state of chaos would sooner or later arise, unless these complicated movements were made on some kind of system. But the experience of the human race in past times, and every day's observation, convince us, that disorder is *not* the consequence of this action, and, of course, there must be laws of motion; and we believe that God, who made the worlds and all who inhabit them, is the great law-giver. To regulate the

revolutions of the planets, he has enacted laws; to guide the actions of atoms of matter on other atoms, he has made other laws; to direct the arrangement of those atoms in organized bodies, he has established other laws; and, lastly, to govern man, he has made others, which refer both to his mind and body. Thus, every movement, from that of a satellite round the earth, to the revolution of the sun on his axis; from the rise and fall of a particle of dust, or the growth of a blade of grass, to the voluntary actions of man himself, is regulated by laws, which God only can modify or repeal. The government, then, of the entire universe, is a government of laws, and without them, it would stand still, or speedily run into confusion.

If such be the fact, and who can deny it? we come directly to the conclusion, that a violation of any of the laws of nature is eventually followed by disorder; and this disorder, involving as it does or should do, the agent which commits it, constitutes the punishment or penalty. Thus, on the plan of nature, every violation is punished; for a law without a penalty is a dead letter. Let us apply this reasoning to the human race.

Was there but one man, it would be necessary to his welfare that he should not violate the laws, which regulate the relations between him and the surrounding elements; for if he did, he would suffer bodily pain, and perhaps perish. Thus, if he exposed himself, unprotected, to the north wind, at midnight in winter, he would be frozen; or, if he walked into the fire, he would be burnt—in both cases, receiving the penalty imposed on the violation; while on the other hand, if he scrupulously observed the laws which regulate the relations between his system and heat and cold, his feelings would be pleasant, and, in that pleasure, he would find the reward of his fidelity to the requirements of his physical nature.

Again, if we contemplate him associated with others in society, and suppose him to violate the laws which are necessary to its government and well being, we see him doomed to suffer a penalty; while, on the contrary, a strict observance of all the regulations of the social compact, never fails to preserve his peace, and procure for him the reward of conscious rectitude, and the approbation and confidence of his fellow. Thus, both



in the world of matter and the world of mind, we find punishment the consequence of violation, and reward the beneficial effect of obedience.

When we come to inquire into the reason of this relation between the act and its consequences, we at once perceive, that without it, no law would be respected; and that, in the economy of the world, rewards and punishments are the appointed means of securing obedience, and maintaining the supremacy of those enactments, domestic, social, political, and moral, without which men could not live in each other's society.

Hence, from a survey of the physical and social world, we derive a warrant for rewards and punishments, and acquire a conviction of their justice and necessity.

Turning from observation and reasoning, to revelation, we are, at once, confirmed in our conclusions. When God gave the first moral commandment in Paradise, he annexed to its violation a special punishment—such a one as would not have followed from any of the laws of nature—and in all the subsequent revelations of his will, he never failed to attach to every rule of conduct, both a penalty, and a reward. From the first generation, when He avenged the murder of Abel, and pronounced upon Cain, the dreadful malediction—“*Thou art cursed upon the earth. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth;*”—From the delivery of the commandment to little children “*honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee;*”—From the days when the holy prophet cried aloud, with the voice of inspiration—“*Wash you, make yourselves clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come, now, let us REASON together saith the Lord; though your sins be as scarlet they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be WILLING and OBEDIENT, ye shall EAT the GOOD of the LAND: But if ye REFUSE and REBEL, ye shall be DEVoured WITH THE SWORD: for the mouth of the Lord hath spoken it;*”—From the hour when the Savior pronounced, that the “*Son of*

*man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works;—*From the time when one inspired Apostle wrote, “*Blessed is the man that endureth temptation; for, when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him,*” till the last, added, in the consummation of revelation—“*If any man take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book,*”—we find a succession of rewards and punishments, connecting themselves with all that is dear or dreadful, both in this world and the world to come; leaving no room to doubt, that both are appointed means, in the plan of Providence, for animating men to virtue and deterring them from vice; demonstrating, that the measures which God employs, to secure an observance of the laws of the moral world, are, in principle, the same which he has provided to maintain the continued dominion of the laws of the physical world; and, finally, establishing the universal fact, that order and happiness every where flow from obedience—disorder and misery from disobedience, to the statutes which govern the great empire of nature, including man.

Having then the lights, both of reason and revelation, to guide us, we possess the highest assurance which the human mind can attain, that both rewards and punishments are not only right, but indispensably necessary; and that in all cases, where, as individuals, it is our right to govern, it is our duty, in imitation of Him who ruleth all things in wisdom, to punish offences and reward virtuous obedience. And what is the philosophy of this system? One easily understood; one that he who runs may read. It is to associate pain with the transgression, and pleasure with the observance of the law. By pain and pleasure God governs the whole animal world. In the lower orders they are limited to the body—in man, they extend also to the soul. God has not required of us the observance of any law, without making that obedience a source of pleasure, corporeal or mental; nor permitted the violation of any, without annexing the penalty of pain, either present or prospective. The object and effect of all punishment should be, to establish

this association of ideas, that, when the temptation comes, the fear of the punishment we have felt, may come also, and deter us from the act—and the end of every reward should be, to make the resistance of temptation an immediate source of pleasure. As far as we can fathom this matter, the moral government of the world could not be maintained by any other system; neither punishments nor rewards alone, could accomplish the object.

Has, then, a parent the right to govern his child? If he have, it is his duty to reward and punish it, according to the manner in which it acts, under the just and necessary rules which he lays down for its government. That he has such a right, cannot be doubted by any, who reflects on the relations of parent and child. It results from the dependance of the latter upon the former; a dependance as great as that of the young scion on its parent root. Here, moreover, as in the other branch of our argument, we are not left to the lights of our own understanding, for revelation throughout, recognises this dependance, and *commands*, what reason and instinct had already made manifest.

To children it says—“*Honor thy father and thy mother.*” “*This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents.*” “*Children, obey your parents in all things, for this is well pleasing unto the Lord.*” To parents—“*Correct thy son, and he shall give thee rest: yea, he shall give delight unto thy soul.*” “*Fathers provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord.*” Here, then, we have the fullest expression of the Divine mind, as to the relative duties of parents and children, and find it in perfect accordance with nature.

But can this right with propriety be delegated to another? It certainly can. The object is not to gratify the parent by the exercise of power, but to preserve the child from danger, qualify it for usefulness in life, and prepare it for happiness after death. But if both the parents should die, this must be done by friends or strangers; and when its education and discipline require it to be separated from them, the punishment must be inflicted by

those who have it in charge, or else the duty which God enjoins and nature requires, will not be performed.

It follows, therefore, from these premises, that children require government; that this government must be by laws, for where there is no rule of action, there can be no offence; that rewards and punishments are the appointed means of securing obedience to the system, and that these cannot be dispensed with, either by the parent or the teacher.

Let us now inquire, what these rewards and punishments should be. To prosecute this investigation in a proper manner, a thorough knowledge of the constitution of human nature, as it exists in childhood and youth, is indispensable.

Man being a compound of mind and body, can only be understood by observing and studying both, for they act and re-act upon each other. In the successive periods of life, in different individuals, and in the various grades of civilization, the relative power of the mind upon the body, and the body upon the mind, is different. Thus, in the civilized and intellectual state, the mind exercises greater power over the body, than in the savage state; and the mind of a philosopher, or a christian, governs the desires of his body more effectually, than the mind of an ignorant or wicked person controls his appetites; and, finally, the mind of an adult rules over his bodily wants, with greater success than the mind of a child. In the tender stages of infancy, the reasoning powers and the moral sentiments, are but little developed, and the corporeal appetites and desires are strong. The reason is obvious. The body must be built up, and hence the appetite for food, and the pleasures of indulgence, are great, sometimes almost insatiable. The impatience of labor is quick, because its industry can seldom be turned to good account, and its limbs are soon fatigued, while they are growing; its natural repugnance to close or long continued confinement, is equally strong, for fresh air and unrestrained exercise, are requisite to the proper maintenance of health; its curiosity for wandering among new objects is intense, because, observation is the food of the young intellect, and indispensable to its growth; finally, its love of play and of pleasure is almost indomitable; because on the plan of nature, no responsibility in regard to the future



rests upon it; and if it had not a desire for play, it would not take the necessary exercise, nor acquire the proper use and discipline of its limbs. Thus, almost all the pains and pleasures of infancy and youth, connect themselves with the body. The gratification of the physical or material part is the great object; that which answers to the wants and desires of the body affords the chief pleasure. Like the lower animals, it lives for the body, and for the present moment. Its enjoyments are physical—its sufferings are physical; and, when they extend to the mind, it is because something which administered to the pleasures of sense has been withheld, or applied in such manner as to mortify the few feelings and sentiments of the soul, which, at that early period, are in a state of susceptibility.

What is the deduction from these views? Undoubtedly, that there is in the constitution of childhood, a foundation for physical correction; and that punishment of the body is the most efficient mode of reaching and effecting the mind. Such are the conclusions of reason, applied to this subject. And what are the results of experience? Let the practice of the whole world return the answer. In every age, and in all nations, we find the hand of the parent uplifted in physical correction, or some other mode adopted, of punishing the body through its desires and sensibilities. It is, indeed, an instinct on the part of the parent, and, by an instinct equally intuitive, unerring, and universal, is acquiesced in by the child. Nature, in fact, is at the bottom of the matter, and prompts, if she does not regulate, the whole discipline.

But does God in his revealed will, bear us out in these conclusions? The Bible shall give the reply. “*He that spareth his rod, hateth his son; but he that loveth him, chasteneth him be-times.*” “*Foolishness is bound in the heart of a child; but the rod of correction shall drive it far away.*” “*Withhold not correction from the child, for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.*”

Thus we find punishment of the body, even with the rod, expressly enjoined by Heaven, as a parental duty; and declared to be powerful, not only in driving away foolishness, and qualifying the child for the duties of this life, but in preparing it for

the enjoyments of eternity; and we are thus supplied with new evidence of the conformity of the law of the Bible, to the laws which govern the constitution of man.

Corporeal punishments are of two kinds, those which act upon the body in a positive manner, and give pain, as the hand, the ferule, and the rod; and those which act negatively, and give pain to the unindulged appetites, as withholding luxurious articles of food and drink, and confinement to the house, or to a certain position. The latter, at first view, might seem preferable; but they are not always practicable with the great mass of parents, who are poor, and are obliged to work, and for whom all *general* rules should be formed; and they cannot always be conveniently resorted to by teachers. There is, moreover, an objection of a different kind, which detracts something from their character. If the child be not hungry, or its appetite be destroyed by its emotion of mind, the denial of good things will inflict no punishment; and confinement will give no bodily pain if there should, at the moment, be no disposition to go abroad. Still further, there are moral objections to restraints upon the appetites, which deserve deep consideration. The child is taught, by the estimate which it perceives the parent to place on the enjoyments of sense, when he withholds them as a punishment, to regard them as of paramount value, and is thus rendered more sensual; when, perhaps, the very offence for which he was punished, was an act of improper indulgence, or of depredation for the gratification of his appetite. Finally, if the hunger of children be not satisfied, they are tempted, secretly, to acquire the means of gratifying it; and are thus led into habits of concealment, deceit, and theft, which practised towards the parent for a time, may at last be exercised on society.

On the other hand, it has been said, that the use of the rod degrades the child in its own estimation; debases it in the view of other children; exasperates it towards its parents; is liable to be excessive; and contributes to maintain on the earth, the system of violence and war, which must be abolished, before the world can be christianized. These are serious objections, and it is our duty to consider them separately.



I begin by appealing to every judicious and observing parent and preceptor, to say, whether they have witnessed, under the application of the rod, any evidence of improper self-abasement in the child; and would ask all who have felt it, to recollect, whether its *merited* and *proper* infliction, sunk them in their own estimation, below the point of that humility which children ought to feel, under the deserved chastisements of their parents or teachers? From my own observation and experience, I should answer these questions in the negative; and, believing, as I have already said, that the use of this instrument of correction, is a kind of instinct on the part of the parent, acquiesced in by the feelings of nature in the child, I cannot suppose that its employment, under proper regulations, can debase the feelings, or break down the manly spirit, but rather contribute to purify and elevate both.

That it necessarily lowers the child in the estimation of others, there is as little reason to believe. If it be a *natural* punishment, such an effect *cannot* flow from it; and that it does not, is a matter of observation; for we generally see the surrounding children, if relatives or friends, disposed to pity the one which has been chastised, and often find them, subsequently, engaged in offering it their little consolations. That children who are frequently whipped, sometimes become objects of derision with their playmates, is certain; but, as a general rule, such children are great *offenders*, and among children as in society, those who continue to offend in the midst of correction, will, at length, fall into contempt.

That the rod *may* exasperate the child towards its parent, there is no doubt, if it be used when the child is innocent, or applied to a degree disproportionate to the offence, or with partiality, in reference to other children; and under such circumstances, it *ought* to feel indignant. But where is the individual, who can say, that he ever loved a parent the less, for inflicting personal chastisement in a proper degree, when he had a consciousness of having done wrong? So far from producing the alledged effect, it generates the opposite; and children never love their parents *more*, than in the hour of re-

pentance and returning joy, which follows this kind of punishment, inflicted in a suitable manner and to a merited extent.

That the rod is liable to be handled to excess, is an evidence of its power, but no objection to its regulated use. Any other mode of punishment may be abused; and he who has not sense and self command enough, to use the rod discreetly, might be expected to err in any other means of correction. The objection, that being at hand, it is employed while the parent is still in anger, we shall consider hereafter.

The last objection, that it keeps alive a spirit of force and violence, and contributes to maintain war in the world, we may meet, as we might, indeed, have met the others, with the remark, that its use is of Divine appointment in the Old, and nowhere forbidden in the New Testament; and that it cannot, therefore, remotely promote the effects ascribed to it, for God is not the author of any commandment that leads to violence and war; nor would he have failed to prohibit every thing which interferes with the spread of his moral dominion on the earth. It is not, moreover, by abolishing war, that the world will be christianized, but, becoming christianized, war and violence will cease.

Although the advocate of corporeal punishments, I am far from intending to favor a system of cruel discipline; and should, moreover, think little of the head and heart, or rather, think much that was bad of the parent or teacher, who might overlook the circumstances under which they should be inflicted. Let us inquire into a few of these conditions.

Corporeal punishments influence the actions, but carry no instruction to the understanding. They should then, in all cases, from the cradle upwards, be preceded by a statement to the child, of the offence and the reason for the punishment; that is, it must be made to know and remember, that the act was wrong, and that its repetition will bring a return of the pain of correction. It should also be instructed in the *nature* of the duty it has violated, and made to see that it has trampled some *law* under foot, the *penalty* of which it is about to suffer, under a warrant of execution, derived both from nature and God. It will thus get considerations of duty, and a cultivation of its young moral

sentiments, associated with the punishment, and the whole will be the better understood and recollected, from that painful associations of ideas. It should likewise, when practicable, be corrected in secret; for secret correction is most efficient, and it is less likely to lose its standing with its fellows, if they remain ignorant of its vices: Finally, in the midst of his anger or his regret, the parent or teacher should manifest affection, and by all his eloquence, arouse that of the little offender into activity.

Thus regulated in its use, the rod will be found, not merely an instrument of fear, but of penitence and respect, and such has been the experience of the world.

We come, now, to physical *rewards*, the opposite of physical *punishments*. These act by giving bodily pleasure, and, of course, address themselves to the senses. Let us consider them in succession, beginning with the sense of taste. This is the earliest on which we can act, because it is the first that requires to be indulged. There can be no objection to granting a child the means of this indulgence as a reward for good conduct; but as it generates a taste for luxury, it should not be continued after the other senses are so far developed, that we can act upon them with effect, which happens in different children, at various ages.

The sense of smell is next developed, but the means of gratifying it are not so convenient as those of the sense of taste. Its gratification, however, is less dangerous to the future, than that of taste, and need not be abandoned, as long as its special enjoyments can be made a means of reward.

Hearing is a sense, developed at an early period, as all who have observed the effect of music on young children are aware. Through this sense they may be pleasurably and powerfully affected; but the frequent resort of mothers and nurses to its soothing influence, prevents, in some measure, its use as an occasional reward. Whenever it can be employed, however, it should not be omitted; and as the indulgence of this desire does not contribute to debauch the mind, but to soften and elevate it, the reward may be given, as long as discipline is required, or the child continues to regard it as a favor.

The sense of feeling includes the sensibility of the skin to heat and cold and fresh air, that of the lungs for the last, and also, a want or desire seated in the muscles, for active exercise. These desires are all gratified, by excursions in the open air; and, while confinement is a corporeal punishment, going abroad for play, is, to children who are not permitted to run at large habitually, a real and most admirable reward. Its use, in no manner or degree, contributes to impair the intellect, pervert the moral sentiments, or excite the animal propensities; but to elevate the two former and promote health and symmetry of body, with buoyancy of animal spirits.

The last of the senses to which I refer, is that of sight. At a very early period, infants, as all mothers know, are attracted by light. The young child, as instinctively and steadily turns its eye to the candle at night, as the plant in a dark cellar directs its branches towards an opening in the wall. As it grows, the desire for this gratification also increases, and, finally, exceeds in energy, that of smell, touch, and hearing. Hence, the confinement of a child in a dark room, even where it is not afraid, is a bodily punishment; while the gratification of its vision with masses of light and shade, and variety and brilliancy of colours, may be made a most cherished reward. Vision has, with much propriety, been called the *intellectual* sense, for, of the whole, its indulgence approaches nearest to the indulgences of the mind. It involves nothing sensual, in the bad acceptation of the word, and may, therefore, be employed as a reward, till they shall cease to be necessary, whatever may be the age of the child.

In resorting to the pleasures of sense, as a reward, we may press several, or the whole of them, into our service at the same time; and, when skilfully used, their united influences are of the happiest kind. Children are great lovers of nature. A flower, a little bird, a branch of missleto with its pear colored berries in winter, a babbling brook, which they can dam up in an hour, a fall of snow which lodges on the limbs of the shade tree in front of the door, or half buries up the grass in the yard, a butterfly, or a lightning-bug, the taste of a new fruit, the smell of a new flower, a whiter pebble stone, or a



more retired play-ground surrounded by fresher natural objects, acts pleasantly on their senses, and may be made an indulgence and a reward. But when the sensible and benevolent parent, or teacher, combines a visit among the various objects of the natural world, as the reward he would bestow for obedience, or great effort at labour or study, he presents the highest sensual gratification, which God has placed at his disposal.

Diligence and propriety have characterized the deportment of the children or pupils, and he who has the care of them announces as the reward of those virtues, a ramble of all who have thus carried themselves, he being the leader and mentor, but not the *master* of the little company. What joy instantly beams from every countenance! and how strikingly must each contrast *his* happy lot with that of the *offender* who is left behind in confinement! how directly must he associate the reward with the observance of duty which procured it! What bustle of preparation then ensues, what contempt of bad weather, and bad roads, what feelings of young enterprise and impatience to be gone, start up in every palpitating heart! Spring is unfolding her beauties—the air is genial—the light is now and then interrupted by a passing cloud, raised high in the heavens, and threatening no shower to damp their ardour—the meadow lark, perched on the crag of a decaying stump, and the cat-bird in the thicket, raise their notes, and the urchins hasten to the spot and put the songsters to flight—the squirrel is then *treed*, and lies flat and quiet on the limb, while club after club, passes harmless by; one boy, more aspiring than rest, attempts to climb the trunk, becomes dizzy, and slides sheepishly down over its rough bark, ashamed to catch the eye of her, whose admiration he sought to win, and half provoked at the shouts of merriment which his failure called forth, to die away the next moment, when some stragler announces a new violet, raising its timid head through the faded leaves of the preceding autumn! Then the steep hill, and the race of boys and girls to its top, the descent to the new and shaded hollow beyond, the jumping of the little brook, with the young gallantries it brings forth; the lying down to drink, by some thirsty boy, and another, filled with mischief, pushing his face into the water



from behind; the discovery of a petrification and the gathering together, to wonder at its form, and struggle for its possession! Now, the admiration of the half expanded buds, and a transient comparison of those of different bushes! Then, the union of all the boys, under some leader, designated as it were by instinct, to roll over the rotten log, and the discovery of a harmless little snake; the instinctive impulse to kill, the haste and uproar of the execution, and the terror of the girls, who, afterwards, see a snake in every stick they are about to tread upon! The continuance of the ramble, till it reaches the dogwood, the red-bud, and the buckeye, with their blooming limbs, the climbing, the breaking, the throwing down, and the scrambling below, till all are loaded to their hearts content, and by some new route they return home, fatigued and hungry, to tell of great discoveries, and boast of great deeds. And where has been the parent or teacher throughout this scene of pleasure? If at the post of duty, in the midst of every pastime, and attentive to every opportunity of doing good; explaining each object, pointing out every relation, disclosing the properties and qualities of each attractive plant, separating the different parts of its flower, and teaching their names and connexions, lecturing on the woods, commenting on the thunderbolt which destroyed the ash, but passed instinctive and harmless over the beech tree, by its side; calling attention to the backwardness of vegetation on the north side of the hill compared with the south, and teaching that it is the effect of differences in heat; thus inspiring a love of knowledge in the young mind, when excited by the pleasures of the body, disclosing to it some of the most beautiful laws of nature, and directing the young heart up to her great and benevolent Author.

Such are the fruits of an excursion made in such manner as to gratify the senses of childhood, and none can fail to see in them, a reward that may be pressed into the service of school and family government with the happiest immediate results, and the most admirable effects upon the future character of the objects of our affection.

We come now by a natural and easy transition, to rewards and punishments which belong primarily to the mind. These

connect themselves with the desires and motives of the soul, as those we have just travelled through, are connected with the appetites and sensibilities of the body. To view them accurately, we need not change our ground, but merely extend our vision a little deeper into the constitution of man. We have already seen, that he is a compound of body and soul—of flesh and spirit, and that each half, has its peculiar appetences and wants. It is the *improper indulgence* of these, that leads to transgression, and it is by acting on these, that he is both rewarded and punished. We have disposed of what relates to the body, let us now ascend to the sentiments and propensities of the mind, considering them as nearly as practicable in the order of their development with the growth of the child.

The first affection developed, is the love of mother; to which succeeds, in due time, that for the father, and at length, (the conduct and character of both parents being alike) the affection for both seems, in general to be equal. Now, at the earliest dawn of intellect, the child may be rewarded and punished through this affection. When the mother frowns upon it or turns away her face, the sun of its happiness is dimmed—it is distressed and punished, through the medium of its filial affection. On the other hand, when the soft music of her voice falls upon its ear, and her countenance beams with love and praise, it rejoices, as the chilled and tender lily of spring expands, when the clouds are chased away, and the fountains of light and heat are opened afresh.

Here then is the first, and, let me add, the greatest of the means of moral government, which God has given us; and no mother honors the name, or deserves to be blessed with children, who neglects its use. Early and skilfully exercised, it fixes over the child a dominion, that, like the permanent colors which the light of the sun stamps upon the opening rose, must be felt, till the individual is gathered with that mother in the grave. To *maintain* this influence, the parents, however, must attend to all that is necessary. They should view the child as having a rational soul, capable, as it grows in years, of observing and reasoning, and having other desires and wants, than those which, through infancy, make it cleave to its mother's

bosom as the source of all its enjoyments, and its place of refuge in every danger. They should know, that to preserve an influence founded on filial affection, they must, as the child increases in age and knowledge, keep themselves in its respect and veneration. To do this, they should administer the reward of their approbation, and inflict the punishment of their displeasure on such occasions only, as demand them, and apportion them to the acts that are to be rewarded or punished. They must, in the very midst of their chastisements, convince the child of their affection, and that they are but discharging a duty of love. They should again and again recite the law of duty it has violated, and instruct it anew as far as practicable, on the reasons for the law; thus making it conscious that the punishment was merited, and will, finally, be for its own happiness. In this way, they will associate mental instruction with mental pain, and, at the same time, appear as benefactors instead of tyrants. They will excite repentance, which never comes from punishment unaccompanied with the conviction of error, and instead of anger inspire a sentiment of reverence, when the parental government is placed on a foundation that cannot be shaken.

To accomplish this great object, however, it is indispensable that parents should look to their own conduct. In their lives they must evince, that they are governed by moral laws, which are but a stretching out to greater objects and duties, of the laws they lay down for the government of the child. They should come into the family tribunal with clean hands, and engrave on the rod of correction, "*Let him that is without sin, cast the first stone.*"

How is it possible that parents who give themselves up to passion and caprice, to deception and petty falsehoods, to instability of principle and fickleness of pursuit, to backbitings, to gluttony and drunkenness, to profanity, grossness and impiety, can by any rewards or punishments, make themselves objects of veneration, or acquire over their offspring a moral power? To do this, they must practise what they enjoin, show obedience to the laws of society and God, and present themselves as examples of whatever purity human nature can acquire.

If I dwell on this subject, it is because it must be regarded as the root of all moral government, and viewing it thus, it is proper to say still more, addressed especially to mothers. By the plan of creation, and the providence of God, it is the peculiar duty of the mother, to watch over her child for many of the first years of its life; and on her more than the father rests the parental responsibility.

It has been said, that most great men, have had talented mothers. How much of their superiority might have been a birth-right, we need not stop to inquire, but there is little doubt, that much of it, as far as the mother was concerned, arose from her instruction and discipline—training the faculties and affections by times, insisting on their supremacy over the appetites, and directing, even the tottering footsteps of *INFANCY* into paths that finally, led up to the temple of fame; a height that is never reached, by those who loiter on the way to eat and drink beyond the comforts of nature, or join in wild revelries, or prosecute schemes of vanity, avarice, or revenge.

Much has been said and written, on the influence of woman. This influence depends on two of our affections, conjugal and maternal love. But all the power she can exert on the *man*, sinks into insignificance, compared with that upon the *child*.—It is in shaping the character of the child, that her influence on society and its destinies, is distinctly perceptible. If she neglect to exert this power, or exert it in favor of wrong objects, no labors of the teacher or the moralist, can correct the bad effects of her errors. She *may* carry with her a mighty power on the earth, but must rely chiefly on those means which act on her offspring. Using these with talent and skill she will, indeed, direct, if she does not govern the world. But how few mothers, of all whom I now have the honor to address, can lay their hands on their hearts, those hearts which burn perhaps with the purest flame of affection, and say that they are conscious of having discharged their duty in this respect! How many are negligent and irresolute! How many overlook offences which do not happen to annoy themselves! How many from their necessary engagements, or from indolence, omit to find out, with certainty, that the crime was not committed by



another! How many reward, when they should punish,—thus bribing the child to do its duty, so far as to save themselves the pain of inflicting salutary correction! How many sink themselves in the respect of their children, by appealing on all occasions to the father, and suffer themselves to be trampled upon, till he shall return to interpose! In this way mothers lay up for themselves “*wrath against the day of wrath.*” The father at length dies—the governor is gone, and the rod of correction is buried with him in the grave! For a time the sorrow of the family may keep the house in order, but the elements of disobedience, discord and vice, are only smothered; the devouring flames at length burst forth, and the happiness and dignity of the household, are consumed like the withered grass of our fields. In the midst of this beginning desolation, she may have great amiability of heart and undying love, but the hearts around her do not respond, to her affections, and let loose from all salutary restraints, indulge themselves in every evil propensity, regardless of duty, and cold to the sufferings they raise, in the bosom which cherished them in the hours of their infancy. She exhorts in vain, and, for the first time, undertakes reproof and correction; but her hand is inexperienced and powerless; they do not fear and reverence her; they absent themselves, for scenes of idleness and vice; they come home altered in conduct and character, till they begin to seem to her like the children of strangers; they grieve her spirit by day, and fill her nights with dreams of anguish and terror; they eat out her substance, her spirits droop, she resigns herself to despair, her health consumes away, and like our beautiful locust, when the worm eats to its heart, she sinks into an untimely grave,—from the verge of which she looks back on the floating wreck of her once innocent and playful family, and then turns her eyes for ever to her husband and her God.

The next propensity in children of which I shall speak, is the love of ornament. This is a universal principle, for we find it as deeply infixed in the children of the Indian, as in our own. It is stronger in female than male children, because they are designed to be more ornamented. The indulgence of this taste is a high gratification in early life, and withholding its objects



of desire, is of course a punishment. Much, then, may be done, at a small expense, to reward, and much may be omitted to punish on this principle. The objection to it is, that the natural love of ornament is increased, and to this due regard should be had; but, on the other hand, it cultivates the taste of the child, especially the daughter, and prepares her for appearing in society, in a better style of personal appearance than might otherwise be attainable, an object which deserves attention. I believe, that not a little may be effected, both of reward and punishment, through this principle, without vitiating the character, but "let every one be fully persuaded in his own mind."

Love of play has been already mentioned, in reference to its bodily effects; but it deserves a place among the moral influences; for when children play, they exercise their minds, call into action their ingenuity, give activity to their enterprise, and set various feelings into operation. To this gratification there can be no possible objection, but that founded on its too frequent recurrence; and as it promotes health of body, it may with great propriety be granted as a reward and denied occasionally as a punishment.

Love of property is an inherent and powerful passion. In childhood it is feeble, but increases with years, as other desires fade away, and in age too often swallows up every nobler propensity, leading the individual to hoard up, and give nothing out but what is extorted; as an old pond in the field, swallows up all the muddy waters that flow towards it, and gives back only to the power of the sun and winds, which carry off its surface. Children desire merely that kind of property which they can use, for their object is not prospective but immediate gratification. Within this limit, however, the desire is importunate; and hence we may act strongly upon them, by giving or withholding such toys and playthings, as are adapted to the taste of different ages. In selecting these, a judicious parent or teacher, will constantly prefer those which improve the taste and enlarge the knowledge of the child; for in this way much useful information may be conveyed, on the mechanism and movements of the works of art; or some of the first rudiments of natural history inculcated, by choosing the productions of na-

ture. The first lessons of economy may, also, be given, for the child will listen attentively, to the injunction, not to destroy that which it prizes as a reward, or values as an acquisition.

Curiosity and wonder are strong passions in childhood, and may be turned to good account in our systems of discipline as well as instruction. All activity and acuteness of observation, depend on our curiosity to see new objects, and find out new properties and relations; and upon our natural capability of feeling the emotion of wonder or admiration, at what is novel, or intricate, or beautiful or sublime, either in nature or art. The indulgence of these desires is not only another means of reward, but an actual duty towards the child, as contributing to the growth of its intellect; and the denial, is a punishment, which may be occasionally administered, with the effect of increasing these laudable desires, by refusing to it for a time the means of their gratification; as the appetite is whetted by withholding food. They are, indeed, designed to procure aliment for the mind; and may be played upon without any possible injury, either physical or moral.

The love of knowledge generally, is but an extension of the principle just considered. I speak now of every kind of learning and all the branches of science, which man has need of knowing. It *seldom* happens, that we meet with a child or youth, in whom it is necessary to *moderate* this desire, or who might be injured by offering new and special facilities for study, as a reward. Such, however, there are, and the destruction of health or intellect, is occasionally the touching result of too much indulgence of this desire. Parents and teachers should be on their guard in respect to such uncommon pupils, and moderate them in their application, so as to ward off its future consequences. These are but exceptions to our rules, which should always be adapted to the character of the many. I would say, then, that in *them*, the natural love of sound learning and useful knowledge, is adapted to the wants and duties of man in a state of nature, rather than civilization; and, that care and address, are necessary to raise it to the proper degree. *Hic labor hoc opus est*; but when the work is accomplished, the teacher has little left to do, for as the steam-boat when in rapid

motion is easily directed, so the pupil that is bent on study, is governed with facility, and, indeed, seldom falls into transgression. Moreover, the chief object of all rewards and punishments in our schools and colleges, is to exact a compliance with those laws which require regular and accurate recitations; and he who, from love of knowledge, complies with this part of the system, *can* violate but few other rules of our institutions. The love of knowledge is not a desire, which we can press into our catalogue of principles to which we address our rewards and punishments, but goes very far to render them unnecessary; and may be placed high in the list of the preventive means of offences. It is then a great auxiliary to the teacher, but how is it to be inspired? As it is a duty to study, all the means enumerated as far as they can be used, may be employed, in turn to reward and punish him who is idle; but still the assigned lessons *may* be studied through *fear of punishment* and not *con amore*; and when the pupil leaves the institution, he may loathe the acquisition of further knowledge, even the more for having been punished into what he has acquired. Nevertheless, that which, to speak figuratively, has been whipped into the mind, is not without its use, as it has often happened, that he who at first studied only from fear, comes at length to study from love. Severity of punishment in these cases should, however, be the *ultima ratio præceptoris*, and always connected with other means, calculated to awaken the dormant passion. The plan of this discourse does not carry us into the consideration of this subject, and I should be little qualified to illustrate it before a body of enlightened practical teachers; but I will throw out a few hints, although foreign in some degree to our immediate object. But are they in fact foreign? Will not the scholar study it if he derives pleasure from it. He undoubtedly will, and this pleasure will reward him, and incite him to renewed efforts. Let the teacher then secure to him this pleasure, and it will generate the love of knowledge. But how, in many minds, can this be done? In some it *cannot* be done, for all intellects are not equal; and some were never designed to comprehend the properties and relations of things. But omitting a reference to these, I would say, First,—That the philosophical maxim—*pass from the known*



*to the unknown*, should be observed, and that its violation has prevented many a scholar from acquiring a love of study; because he was put, carelessly or unskilfully, on such plans as rendered the acquisition of knowledge difficult or impossible. Secondly. — Different minds are differently constituted, as to the balance among their faculties and tastes. One will have a strong talent for languages; another for collecting and treasuring up historical facts; another for the relations among natural bodies, and another for the idealities of the imagination. But our plans of school classification do not recognize this important fact; and it must happen, that many are repulsed from study, and go through school or go from it, without acquiring a love of knowledge, simply by the influence of some branch, for which they had no capacity; who, if they had been tried separately, or in succession, on all the branches, might at length, have met with one, which was to their taste because adapted to their mental capability, and making progress in this, they would have passed by an easy transition to others, and finally acquired a love for the whole. Third. — Something, I think may be done, by substituting the didactic conversation of the teacher, for the authors that are usually provided; as many things are rendered clear and attractive in colloquial intercourse, that seem obscure and incomprehensible in the formality of the books. Fourth. — It may be possible to arouse the dormant attention, by showing the useful applications of knowledge of various kinds, in visits to works of art, where that knowledge manifests its utility and power. Fifth. — Going into the great domain of nature, where *every* young heart palpitates more actively, and directing the attention of the pupil first, to curious or beautiful productions, as mere objects of sense; and then calling his awakened attention, to their structure, properties and relations, so far as to excite his curiosity, and put his faculties of knowledge into action; and, finally, referring him for a full account to the books, which he may then be induced to read.

By means like these, I have seen a love of knowledge aroused in the minds of students of medicine; and, therefore, speak from some experience, while I say that which seems to me to be in accordance with the laws of the human mind.

We come now to other principles of action, and I ask your attention to self-esteem, the foundation of pride. This sentiment exists in very different degrees in different children, and, consequently, the control which may be exercised by its instrumentality is various. We generally entertain and express, but a poor opinion of the child which has no pride, but on the other hand, we consider its inordinate manifestation a crime. Its offensiveness to man, and criminality to God, depend entirely on its intensity, and the objects on which it sustains itself. To feel proud of the character of a father or mother, one's friends, or a good reputation is noble, and he who does not, we look upon as degraded; but we despise him who is proud of dress, of wealth, of personal appearance, of slender attainments, or of his own opinions. Self-esteem may, with propriety, under proper restrictions, be pressed into the service of family and academical government. The child should be taught to esteem himself in proportion as he discharges his various duties. When he has done well, the gratification of self love may be extended to him in moderation, by an acknowledgment of the fact, and when he trespasses at home, in the primary school, or at the university, he may, if possible, be mortified, in his own estimation, as a punishment.

Nearly connected with self-esteem in many of its external manifestations, but distinct in much of its internal constitution, is the love of approbation, at once the fountain of vanity, ambition, and emulation. All the world condemn the paltry and ridiculous displays of this sentiment, which they have branded with the epithet of vanity; but a different, though not unanimous estimate, is made of those higher manifestations, which have received the names ambition and emulation.

Ambition, in the ordinary acceptation of the term, involves a thirst for power and conquest over others, and in this view must be condemned; but when confined to objects of public utility, and studies that lead to knowledge and wisdom, although for the *purpose* of acquiring distinction, it assumes a different character. The principle which sustains it is too deeply rooted in the human mind to be *eradicated* by *any* discipline; and, we should rather seek to direct it on proper objects, and



limit its invasion of the rights of others, by hemming it in with the principles of justice, benevolence, and piety, than to aim at its abolition; confining ourselves to that love of relative distinction which is known under the name of emulation, let us inquire whether it should be employed in families, schools, and universities, as a means of reward and punishment, supposing it always to be directed upon admissible objects.

That the love of relative distinction, connected with the approbation and applause of those we respect, may be made a powerful means of restraining children from bad conduct, and animating them to good, including study, is generally acknowledged; but several evil consequences are thought to flow from the operation of this principle.

First.—It is said to stimulate some minds to excess. This is true, but we must oppose to these cases, the far greater number, in which it excites the sluggard, the one who has no innate love of knowledge, and him who is prone to vicious habits, by rendering them unwilling to forfeit the good opinion of those whom they are taught to reverence, and mortifying them by being placed below their fellows.

Second.—It is charged with generating unkind feelings among brothers and sisters and class-mates, which often amount to envy and strife, and sometimes involve both parents and teachers in the charge of partiality and injustice. That all these, and other bad consequences may, and do, in fact, very often come from it, must be admitted; but most of them are feelings that soon die away, the estimate of things made by the unsuccessful in the hour of disappointment being reversed, perhaps, the next day; and the friendships that were severed for a moment, in most cases, becoming speedily restored.

Third.—It is said to be the substitution of an inferior motive of action—the applause of man, for the approbation of God. We act incessantly, however, from motives inferior to that of direct duty to God, and such is the economy of nature and of providence. According to the Bible, all men, except christians, act from motives inferior to that, in every thing. Till religion takes possession of the soul, and transforms our principles, we neither practise virtue and refrain from vice, nor acquire know-

ledge, nor prosecute any object whatever, because God has commanded us; but because he has implanted in us desires both of mind and body, and connected with their exercise, the sensations of pleasure and pain; the former to animate us to action, according to the physical and moral laws that govern our systems; and the latter, also, to incite us to action, in certain cases, as when we take food to relieve the pain of hunger, or make great exertion to rescue a suffering child from danger, and thereby relieve ourselves from the pain of agitated parental love. Thus, we may, indeed we must, (before the influence of religion changes our motives,) act from other considerations than immediate obedience to God; and all that He requires, is, that our actions should in sincerity be the offspring of our natural desires, and such as his revealed will does not forbid.

But does not the christian as well as all others, necessarily act from motives, that have their foundation, in his natural desires; for if *they* were extinguished, what would prompt him to action? If, for example, the desire for fresh air were destroyed, no one would always breathe, because it was commanded of God. The moment his attention was directed on another object, he would, of course, forget that he was commanded to carry on that function. If the love of offspring were abolished, what would recall the minds of parents, from other pursuits, to the duty of looking after their infant children? And if the desire for knowledge and for property were expunged, who would recollect to leave off the search after the former, to acquire the necessary amount of the latter for present and future support; or think, when his mind was imbued with schemes of business, of the command to cultivate knowledge? We *must*, then, act from the subordinate motives established by God for impelling us on, as certainly as the particles of inanimate matter in the physical world, must move at the bidding of attraction and repulsion, according to laws which, like those of human nature, are a part of the system that governs the universe.

Revelation, in fact, was not given to instruct us in our duties to each other; but to enforce their observance, by presenting a system of rewards and punishments beyond the present life. It does not abolish our inherent desires, but teaches us to curb the

unruly, repress the inordinate, and preserve such a balance among the whole, as that none shall gratify themselves at the expense of the rest; or of the rights and happiness of others. He who does this, *because* God has commanded it, lives in *duty to God*, though every action of his life may be the immediate offspring of the fundamental principles of his mind and body. The principle of emulation, then, is subordinate to the principle of duty to God and not at variance with it, except when improperly directed or excessively exercised.

Under this view, I regard the workings of emulation as not *necessarily* immoral, and, in reference to its influence in schools, the inquiry should be, how to obtain its valuable exciting influences without its disadvantages. This must be left to judicious practical teachers, who should always recollect, that of all the motives to action, emulation stands least in need of being stimulated; that in many minds it requires to be moderated; and that it should be kept under the supremacy of the nobler motives of benevolence, conscientiousness, and veneration. It is undeniable, that it has not always been thus regulated; and that its abuses have brought it into discredit. Teachers have found it a principle easily acted upon; and through indolence or an ignorance of consequences, or indifference to the moral character of their pupils, have too often made it the sole means of animating them to study and regular conduct, instead of restraining it within limits not incompatible with other principles.

Benevolence, or an interest in the welfare of others, is an innate sentiment, against which, as a means of discipline, moral and intellectual, there can be no possible objection, but its influence is rather preventive than corrective. The cultivation of the benevolent feelings of children, modifies and controls the operation of their lower passions and propensities, purifies their desires, and, on the whole, predisposes them to other acts of duty, than those of beneficence. This cultivation should, therefore, be carefully made, both by parents and teachers, and their labor will be bountifully rewarded, by a diminution in the number of their transgressions. One mode of training this sentiment, and pressing it into the cause of education, is to direct the attention of your children to objects of charity, whenever we

reward them with money for obedience. We are thus enabled to incite them to study, or good conduct, without administering to a sordid love of property, and at the same time augment their benevolence, by affording them the means of purchasing the laudable pleasure, which comes from its practice.

The last principle of action to which I shall direct your inquiries, is veneration for God. This, like the others, is innate, and the highest of all the moral sentiments. I have already spoken of its influence, when the parent is its object.

Veneration, in its perfect degree, involves gratitude, love, and respect; but the two former are not indispensable, for we often cherish the latter alone. Indeed, respect is but a lower degree of veneration, and this is what we feel, for a great and good name of antiquity, or for an ancient and beneficial custom. Reverence is the same feeling, cherished for things that are divine, or for persons who seem to stand as representatives of the divinity, such as pious and aged parents, or exemplary and hoary-headed teachers, or ministers of the gospel.

The veneration or reverence of children for their parents, and preceptors, should comprehend love and gratitude with respect, and be ennobled with a looking up to God, as the fountain of whatever is lovely and reverential in them. Thus formed and directed, this sentiment gives to the parent and teacher, a control over the will and actions of the child, beyond every other. Of the means of forming it, nothing need be added to what was said, in speaking of the relations of parent and child. When this feeling exists, the fear of incurring the displeasure of the parent or preceptor, is constantly present, and constitutes a powerful means of prevention; while it keeps down anger and resentment under correction, if that should be necessary. The setting up of the authority of this sentiment of adoration to God and reverence for the parent, in the heart of the child, is the great *desideratum* in discipline, from the cradle to the theatre of life—from the primary school, to the university. It is an ægis of brass against immorality, and the palladium of liberty, in every land where freedom is sustained by a constitutional government. The power of this principle, in a national point of view, is disclosed, by the hesitation with which



the subjects of a throne, held venerable by tradition and early impressions, come up to its overthrow; although it may have sent forth none but the edicts of despotism. The heroes of the revolution, and the authors of our federal constitution and the union it establishes, should be held up to our children, as patriots whom they ought to reverence—the works themselves as political institutions which deserve the deepest veneration. This should be a part of their education, at home, in society, in the primary school, the academy, and the university; for a great object of education in this country, is, to make good citizens, and devoted friends of the liberty we now enjoy. The spread of this feeling of reverence throughout the whole republic, would in no degree interfere with all necessary amendments to the constitution, but rather contribute to promote them, while it would afford the greatest of all possible guarantees against its abolition, by combinations of wicked men, in whom the sentiment of reverence for what is good, never finds a place.

I am sorry to say, that in the United States, especially in the valley of the Mississippi, the sentiment of veneration is not as carefully cherished in our children, as it is in some other countries, where its power is pressed into the service of tyranny; while here there is nothing which it could operate to sustain, that ought to be destroyed. The neglect arises, perhaps, from the very nature of our free institutions, which give to all, even in youth, a very great amount of liberty of speech and action; but we should take care that the altars of liberty are not profaned and demolished, by a licentiousness of feeling, the offspring of that very freedom. Children who are taught to venerate their parents and teachers; the fathers of the land who have labored for its prosperity; our aged and virtuous matrons; our benevolent, literary, and religious institutions, and those who conduct them on correct principles—finally, Heaven itself, for which they all labor, become a law unto themselves, and conform, in manhood, to what they had venerated in youth.

Reverence for God, as a first and great unseen, governing power, is a universal principle of human nature, which in different ages and nations, has made itself manifest in various ways, according to the lights of the understanding. Thus among the ancients, while the Egyptians bowed down, in blind and stupid

adoration, to the filthiest reptiles, the Greeks paid homage to the creations of a bright but licentious imagination; and in one of the kingdoms of modern Europe, when delivered over to a civil war and drenched with innocent blood, though philosophy raised her voice above the din of anarchy, and proclaimed *there is no God*, the people erected altars to the worship of nature! The sentiment of devotion may be sunk, obscured and perverted, but cannot be abolished. Among ignorant and savage tribes, it is merely a passion of terror, and in this debased condition we observe it, in such of our own countrymen, as have, from their ignorance, vice and superstition, but few claims to the character of civilized men, beyond that of being blended with them. But they who are instructed in the Bible, view the Creator as the author of rewards as well as punishments, and *love* him with *gratitude* while they *fear* him in *humility*. They know his attributes and decrees, and humble themselves before him as a being of infinite wisdom and goodness—worthy of all veneration—whose revealed will commands every moral duty—whose law is a law of universal kindness—who enjoins justice and generosity—and whose all seeing and sleepless eye, watches over every object, from the sun glowing in the purple east, to the little child, that sports in his morning beams.

When this fear of God is once established in the child, it becomes docile and dutiful, not prone to vice, easy to be admonished, and given to repentance under correction. On this fear depends the influence of the morality of the Bible. We cannot dispense with this morality, but it would be powerless if separated from the theology of the Bible. Should the latter be despised and rejected by parents and teachers, the former would follow its fate in the estimation of the child. And this for the plainest of all reasons, that the morality is every where presented as the command of God—an expression of his will—a law enacted by himself and promulgated on the earth for his own pleasure. If then the child should reject the author, according to the established laws of the human mind it will neglect his decrees. Let every teacher ponder deeply on this matter. He would not hope to see the rules of his institution obeyed, after he had fallen into contempt with his pupils, and why should he expect to see them obey the moral law if they do not reverence

its giver? Such logic would afford but a barren sign of talent, and he who might display it, should be advised to adopt some other profession. He is not, either in head or heart, intended for the instruction of youth in any country; much less, in our own, where christianity is, in fact, the sustaining principle of all our valuable institutions.

Although I have detained you long with a survey of the principles upon which our discipline of children should rest, I cannot close without recapitulating a few points, which must be thoroughly understood and conscientiously practised, or no system of rewards and punishments can be successful.

First.—Children, like grown persons, act from motives: and when they transgress they have an object in view, which at the moment is dear to them. They should then be carefully and patiently instructed in their duties, and have the reasons for the laws, by which you govern them, as fully explained as possible.

Second.—As there is among them a great variety in bodily and mental temperament, the characters of each should be studied, and the appropriate means of rewarding and punishing, selected accordingly.

Third.—Children as well as adults, have their periods of undefinable indisposition, and consequent irritability of the nervous system and feelings, when of course they are froward, peevish and disobedient. Those who govern them should look into this matter; and in meting out their punishments, have respect to its influence, or, while the disease, not known perhaps by the child, shall continue, omit them altogether.

Fourth.—The excitation of fear is a legitimate means of correction, for all correction operates indeed by exciting it, but children should not be frightened by goblins, or threatenings connected with supernatural appearances, for an association of ideas may make them superstitious and timid throughout life.

Fifth.—Both rewards and punishments should be proportioned to offences. They should be dealt out with all the impartiality a man requires from a court of justice. Those which are promised and deferred should never be forgotten, and those which are inflicted as soon as the offence is committed, should not be greater, than if the parent or teacher had no excitement of feeling. It is best to punish and reward upon the spot, that



both may become associated with the offence in the memory of the child; but he who cannot apportion them in the right degree, while his passions are up; should wait for them to become tranquil. His manifestation of anger is not objectionable, for children have the laws which are to govern them, so much identified with the will of the governor, as to think it a matter of course, that he should feel indignant or angry; and if punished, when he is in that state of feeling, they are less likely to be resentful or to regard him as cruel, than if it be done in his cooler moments.

Sixth.—It has been said of rewards and punishments, that they do not change or purify our motives, but leave the desire to do wrong uncorrected, while they deter us from the act. The Bible says, however, “*train up a child in the way he should go, and when he is old he will not depart from it*”; and who has not seen and felt, that if we habitually make our actions right, our motives will gradually improve. It is of great importance, then to compel children into regular conduct; for if their bad desires are not gratified, they are starved out and at length cease to grow, while the good motives from being exercised on their proper objects are established in power; in which respect the mind and body are under the same laws of habit.

We have thus traced the outline of a system of discipline for children and young persons, embracing, both rewards and punishments, and founded equally on the constitution of the body and mind. We, affirm of nothing set forth, that it is absolutely the best which could be suggested, and claim nothing as original. Principles have been embodied which are afloat in society, for the purpose of presenting them in order, to those who are competent judges. In doing this, no book has been consulted but the Bible; and that for the purpose of discovering how far its wisdom is in accordance with the opinions of philosophy, when directed to the study of man in his physical and moral constitution, and on all points we have found them in perfect harmony. Throughout the inquiry, we have plead the cause of both parent and child; but above all, that of the conscientious and benevolent teacher, who can do nothing without the previous labors and continued aid of the *natural* master.



We have catered for home consumption—for our own adopted and native West—for a western college and a western audience—for a new people who must devise their own plans of education—establish their own systems of discipline—and teach their own children, like their elder brethren of the East; from which the West is in fact but a scion, transplanted, and struggling for air and light, in the depths of the wilderness. Its tender leaves are as yet scarce unfolded; but their form bespeaks, the sturdy and giant oak, that shall live on through a thousand years unless blasted with the lightnings of an angry Heaven.

The West will not go backward in numbers—no, not till her great river shall turn from the sea, and seek its icy cataracts, among our distant hills. Forward will be her march—and day after day must add to her *physical* strength;—but she should not rejoice in *this* power, and become the Mammoth of the Union, or the bones of her prosperity will, at last, lie unburied in the valleys, and mingle with those of her lost archetype.

Let all then who love its name—who, beholding it in the dim and distant future, can now take delight in the strength and beauty, which should mark its perfect growth, or mourn,—while the day is yet afar off—at the vice and anarchy which may overwhelm it, as the angry snows of the mountain, dissolve and swell with troubled waters, the peaceful Ohio, till they deluge our pleasant places and rush in desolation along our streets: Let all who feel proud that the voice of its infancy has called the enterprising stranger from lands beyond the sea—from the isles of Britain—from the banks of the Danube and the valleys of the Alps—from the frozen coasts of the Baltic and the classic shores of the Mediterranean—from the olive and the vine,—to build his cabin beneath our embowering sycamores: Let all who would rejoice to see it, not only the asylum of the exile, from the uttermost parts of an oppressed world, but the chosen and permanent abiding place of knowledge, religion and liberty,—stand forth, while it is yet in the morning of its days, and will bow its head to the rod of discipline, to lend a helping hand, in training its young footsteps, and giving them an impulse on the paths of loveliness and peace.

### III.—THE CLASSICS.

LECTURE UPON THE STUDY OF THE GREEK AND LATIN LANGUAGES AS A PART IN THE COURSE OF A LIBERAL EDUCATION.

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The empire of proscription is gone by. She sits among the discrowned shadows of the past, with a sinking sceptre, and on a crumbling throne. The present is an age of fearless and burning inquiry. Time honored custom, hoary usage, consecrated precedent, all the idols of the past, are torn from their shrines, and thrown into the furnace. I rejoice that it is so; that systems of education too are subjected to the trial. I rejoice in the assurance that truth will triumphantly abide the test, while rottenness and corruption will be purged off. But while we tear away the pimple from the sores of old opinion, and exult over the prostrate carcass of long worshipped error, it behooves us to look to it, that ours is a "zeal according to knowledge." The tendency of all revolutions is to extremes. There is danger lest innovation in its wild sweep may besom the stars as well as the clouds from the sky. It is quite as flattering to human vanity to destroy as to create; much more so than it is to reform, and we should recollect infinitely easier too, and presenting far stronger inducements to an indolent but ambitious temper. It took but the brand of an obscure incendiary to reduce the temple of Ephesus to ashes; it required but the mad freak of a drunken moment to convert towered Persepolis into a haunt for the owl and the hyena: but it cost the wealth of ages and of Asia to create them. It is well then whilst every thing claiming respect or authority is cast into the crucible and severely tested, to beware, lest from an undue self-complacency, or a pride of destruction, antiquity instead of "waking reverence" may become the mark for indiscriminate abuse and pro-

scription.—It is well for each generation whilst it exults in its own delightful self-worship, to reflect that it owes it to human nature and to itself to suppose that its fathers were not fools—that the experience and verdict of the wise of past ages are entitled to some consideration.

In the progress of the revolution of our times, the study of the Greek and Latin classics has been arraigned before the tribune, and the cry has been, “To the Guillotine;” and as amid this cry voices have been mingled to which we shall ever listen with respect, and charges have been urged, of a grave import and a plausible show, I have thought it might not be amiss, at this time, to inquire what defence, if any, the cause of classical learning has to plead in reply. It is with a view to this purpose that I presume upon your indulgence on this occasion, assured that the important relations of this subject to schemes of education in our own land, and throughout christendom, will ensure me an indulgent hearing.

The classics ought not to shun investigation—they do not; the rank they hold in the scale of education, the expense of time, money and labor they cost, the tremendous influence for good or for evil they are exerting upon the youthful mind of the civilized world, forbid it: and if costing what they do, and exerting the influence they exert, they have not *strong* claims to the rank they hold, they surely should be degraded. Let us then consider their claims as matter of practical and immediate moment. And here in the outset let me remark as *fundamental* to our inquiry, that in estimating them we should take into the computation not only the prominent *peculiar advantages of classical study*, but also those *collateral and incidental*, and consider *their strength of claim as based upon the whole, accumulated and combined*. For it is possible, nay very probable, that in the whole circle of literature you may meet with studies, to which singly, and in part, are distributed most of the advantages challenged for the classics, when it may be extremely difficult, and perhaps impossible to find one that proffers any thing like a combination of them. The question is not, can any other study be found that is equally with the classics qualified, singly, to give culture to the memory, or taste, or imagination, or reason, or to confer

command of language, or habits of attention, or of analysis, or of induction, or to image forth the mind of the world in some of those periods that have been radiant points in its history — but, can any other array under its banner, *all these advantages marshalled in one phalanx*? I insist upon this point because I believe much error in reasoning on this subject has arisen from overlooking it.

To proceed then with our investigation — the expediency of the study proposed to be considered, must appear, if at all, either in its manifest intrinsic tendency, to *discipline* and *furnish* the mind, or in the results of *experience*. Let us then first look at its natural influence upon the various powers of the mind: And first upon the memory.

And here surely it needs no labored argument to prove to one at all acquainted with the subject, that learning the vocabulary and structure of a foreign and difficult language, is a constant and arduous exercise of the memory. There are two species of memory, both of which we should aim to cultivate, (as the occasions of common life require both,) the arbitrary, and the philosophical; the former based upon relations merely casual and temporary, as juxtaposition, in time or place; the latter, of a higher and more important order, upon those which are essential and immutable as analogy, cause and effect, premise and conclusion, and the like. Now I am at a loss to know wherein human learning can be found a mental exercise more fitly adapted to strengthen both these habits, and make the bands of association iron, than that involved either in fixing in the memory, isolated words or forms by the arbitrary relations of time and place, or in chaining there those that are connected and derived by their relations to their cognates, derivatives or themes, or to some supposed analogy or cause, or effect, or some peculiarity in history, politics, or literature, &c. But this is the exercise constantly demanded in the study of the classics — demanded even in that part of it commonly deemed most barren of interest and immediate profit, the incipient stages.

But what is its influence upon the higher faculties of the mind, the analytical, the inductive, the discriminative? And first upon the analytical? To this it is a perfect whetstone.



Strict interpretation even of a legal instrument in our own language is well known to be one of the most sharpening exercises to which the human mind can be subjected. But of this nature is the discipline constantly involved in rigid and accurate translation. It is a continual requisition of the most subtle and scrutinizing analysis. Does any obscurity or perplexity present itself? The sentence must be resolved into its original elements, the tangle must be evolved, the known must be separated from the unknown; and as in algebra, the latter must be ascertained from its relations to the former.

Again: Translation is a constant process of induction. The context, the *usus loquendi*, the character, scope and style of the author, the spirit and circumstances of his age and country, their peculiarities, political, social and religious, mental, moral and physical,—are all so many elements which must modify and sway translation, and from which the student is required constantly to frame inductions. The habit of prompt, accurate and wide-seeing induction is one of the most useful and important accomplishments of the human mind, but to give this that constant and various culture furnished by this study, lies within the province of no other I am acquainted with. Mathematics may teach demonstration; but to reason from moral evidence, such evidence as must control our opinions and conduct in most of the great practical questions of life, lies not within their gift. Nor am I aware of any other means of mental discipline that is adapted, to any thing like the extent of the one under consideration, to bestow this, in connexion with so many other important advantages.

But one of perhaps the highest excellencies of classical study, is exhibited in the cultivation of what I shall term the discriminating faculty; to which belongs the discernment of those slight and subtle shadings of idea; the perception of which is essential to all exquisiteness and elegance of taste, and all precision and power of language. Nothing so tends to quicken and sharpen this faculty, as translating from a significant and polished foreign language. Every phrase and word call it into exercise. From a multitude of definitions, or a general one, the student is required to select or invent a specific one, apposite and

exactly apposite to the passage before him. Did the study of the Greek and Latin furnish no other advantage than the cultivation of this single faculty; this alone, would amply justify the expense of time and toil bestowed upon them; for this faculty is fundamental to strength and beauty of language; and *language is power*.

Next in importance to ideas themselves, is the vehicle of their communication, as next in importance to physical strength are the organs and implements through which that strength can exert itself. Indeed the slight rapier, adroitly wielded, is often an over-match for the huge bludgeon, though whirled with the might of a giant; and perhaps the opinion would hardly be preposterous that should maintain that the different intellectual power exerted by different men, depends less upon difference of thought than of language. Thousands and tens of thousands that have gone down to unhonored graves, have had emotions as noble and glowing, as Tully or Demosthenes. Not Homer or Virgil, or Milton alone have had the power to conjure up forms of sweet loveliness and terrific splendor. No, there is in the mind of this world, beauty and nobleness, and grandeur of emotion sufficient, could it start into voice, to electrify, quicken, and renovate its dark mass, but which must now be ever dumb thoughts, which like the chained eagle, may indeed lift their eye sunward, but may never hope to stretch their wing in that upper heaven which is alone their home. How different an instrument is language in the wielding of different minds;—now evincing a taste as delicate as the touch of the blind—now a perception as gross as the sensation of a Zoophyte—at one time dull, heavy, powerless; at another, of prodigious and piercing power, polished, keen, massive and glittering as the celestial-tempered sword of Achilles—now harsh, dissonant, imperfectly and brokenly shadowing forth the idea—now, all music and sweetness, the unflawed mirror of nature, bodying forth with beautiful exactitude, the entire and precise thought. There is a charm in the language of some men often stronger than reason or argument. You feel every word they utter to be just *the* word, and that to alter would be to mar. Sentiments which

from another mouth, fall still-born, are transmuted into life beauty and power; and the listener is irresistibly borne on by them, either charmed by the seducing loveliness of the waveless stream, or hurried onward by the torrent-fierceness of the foaming rapid. True, it may be said after all, that language is but an instrument—a vehicle. Be it so: vehicle though it be, it is as widely different with different minds, as the lumber waggon of the Prairies from the Prophet's visioned wheel of the Cherubim, instinct with vitality and motion.

A study then that gives energy and precision to the instrument of thought, might well seem to deserve a high rank in the scale of education, and these accomplishments, the study of the classics is pre-eminently adapted to confer, not only by sharpening the discriminating faculty, but also by leading the student to trace themes, resolve compounds, and impress upon the mind the original and radical import of language. Moreover by constantly requiring the exercise of translation, and by opening the fountains of modern language, those fountains from which a great part of his mother tongue, and nearly all the nomenclature of art and science, and the learned professions, mediately or immediately flow, it bestows copiousness and promptitude. Nor should I forget to mention here among the intellectual advantages flowing from this study, that habit without which intellectual power is worthless, or rather which is intellectual power itself—the habit of piercing and steadfast attention, attention that will make all the rays of intellect converge to one focus, and keep them there until one relation after another flashes forth, and the point before dark and cold, fires and blazes. Such an intellectual process is required in the solution of those knotty difficulties that occur on almost every passage of the classics.

But I am aware that many who cannot deny the important relations of this study, to mental discipline, still urge that it is like the sports of the Gymnasium, valuable merely as a strengthening exercise, but barren of collateral or ulterior benefit. Could the charge be sustained, could it be shown that the classics are valuable merely as a means of mental discipline, still they would stand upon the same ground with most of the

mathematics, and until something else equally efficient for the purpose of intellectual culture could be found, they would richly deserve all the attention they now receive. But the charge cannot be sustained. I challenge a man to point out a study that combines, to so high a degree with the power of disciplining, that of *furnishing* the mind — furnishing it with the riches of taste, sentiment and fact. Impugned as the classics have been, I am at a loss to know where in profane literature may be found imagery of more dazzling or gloomy magnificence, softness more tender, or beauty more radiant — where more brilliant wit, or pungent satire — reflections more profound, or sharper dissections — and stronger paintings of the human character. Where will you find sterner political virtue, or a loftier disdain of chains or shame, than leaped in the pulses of freedom in her fresh and ardent prime? Whose accents were more moving, have produced mightier results, — whose song has been elaborated to a more faultless degree of sweetness and elegance, whose picturing has been more vigorous and to the life, than those of the elder-born of poesy, eloquence and history. But they need not my eulogium. Faults they undoubtedly have, for they are human; but notwithstanding their faults, the voice of twenty centuries, and the verdict of the intellect, and taste of the world have long since placed them as models of taste, above censure or panegyric.

In matters of taste, antiquity is umpire and law-giver to the world. In statuary and architecture their fragments are the unrivalled admiration of the moderns — the memorials of a beauty, and a majesty, the conception of which has passed from the human mind; or the execution from human art. Still goes the artist on his pilgrimage to the eternal city, to gaze on the soft loveliness of the goddess of beauty, or the graceful majesty of the God of light. Still lingers the traveller in awe-struck admiration beneath the faultless proportions of the Pantheon or the mouldering grandeur of the Parthenon. In science and the arts, the progress of mankind is onward — the extreme goal of the past is the starting point of the succeeding generation. But in the monuments of imagination, taste, eloquence and poet-



ry, it is not so. Science and the arts, the treasures of experience may be inherited, but genius is not inheritable; it is an incommunicable attribute. Neither are taste, imagination, eloquence and poetry, its high and peculiar prerogatives, transmissible. But in these spheres where nature alone confers the original elements of power, and experience, and observation, can merely inform and direct that power, the human mind seems in the earliest ages, in some instances, to have shot at once to the zenith. Indeed the twilight of science seems in some respects most favorable to the works of imagination, inasmuch as it gives her a wider and a wilder field, and presents the universe invested with freshness and mystery, and instinct with life and passion, and shows every thing with dim outline, and in a magnifying obscurity. Consequently in works of this character, the human mind seems to have reached, compared at least with its present attainments, nearly its mature excellence, two thousand years ago.

If, then, you wish to train the mind of the student, to pure, native, and vigorous taste, steep him in the classics. Do this moreover because throughout the republic of letters, they are universally received as MODELS and MASTER-PIECES in their kind, and are the *recognised standards of criticism*. It is a matter of no small moment, to have inwrought into the mind of the student, models which have the sanction of universal taste, which are above the shifting caprices of section or period, and will place him on common ground, with men of letters, throughout the world. But where can he find such models, or such common ground? Not in his own, nor in any modern tongue—no where but in those which are the learned languages of Christendom—the archetypes of modern taste, literature and language.

Again: not only does the study of the ancients enrich the imagination and the taste by a familiar intimacy with the most perfect models, but it engraves definitely and indellibly upon the mind, *FACTS of the most interesting, important, and widely extending relations*. It baptizes the student into the mind of the early world—its morning life and dew-glistening beauty—its strong-pulsed youth,—its struggle of principles and its fierce en-

ergy of passion and action. The study of language is the study of mind, for language is its mirror, the reflection of its progress and development. Written language is chrystalized thought. Thus the study of the ancient classics opens to the student a novel and most interesting view of the human mind, amid new influences and in new attitudes, and under the widely different circumstances of a widely distant age—an age too that more than any other, has contributed to fix the intellectual and moral complexion of all subsequent time. What study can hold forth higher inducements of pleasure or advantage, than that which unfolds to the student the philosophy, art, science, opinion, feeling, politics and religion, of the most interesting of heathen nations, in a most interesting period of the world? which embosses him in the passion and emotion of brilliant and mighty generations long since passed away, but which have left upon the human mind an impression and an impulse as imperishable as mind itself? Or again; what study can be more ennobling and liberalizing than that which keeps the student in habitual familiarity with minds of the highest order and power the world has ever known, that laps him in the private life, *in* the bosom, thought, and feeling, of the human race, extending his fellowship beyond the narrow sphere of self or kindred or country, through the gone-by world, uniting in his sympathies the noon-day magnificence of the present, with the perished love and hope that glimmer mid the mournful gloom and starry grandeur of the lone and beautiful past? The classics are the connecting link between the minds of the past and that of the future—the chain electric through which the spirit of the young world, in its newness and unshorn strength, is communicating the quickening shock to the sluggishness of its age.

Again—if we wish to hold communion with the past, where can we find a spot of stronger light and attraction than that covered by classic literature? There are a few periods which seem like crises in the world's history, and to have stamped their own impress upon all the rest. Among these are the periods embraced by the classics—they were big with destiny to all the future. What people can furnish a more interesting or profitable theme of study than they who have inwrought

their soul into the soul of the world—than they whose fragments are models, whose applause the decrees of taste—whose palaces were cities—whose provinces, empires—whose tax-gatherers, kings—whose armies, ministers of fate? First, the day-star from the dark ocean of years arises to the eye of the student, the genius of Greece—brilliant, volatile, enthusiastic; cradled amid glassy seas and beneath a heaven of the purest azure—in a land where groves of myrtle and cypress, vermilioned with the rose, tasseled with the vine and embowering streams of warbling silver, where the scorched zephyr might repose his silken wing, or dip his fervid cheek, contrasted with the rugged sublimity of mountain cataract and storm-chafed billow—where nature by her visible forms seemed to inspire that love of the picturesque, the elegant and the majestic, which afterwards breathed forth in her architecture, her statuary, her painting, and her literature. Her commerce diffused her art and language throughout the ancient world; her colonies gemmed the Mediterranean, the Levant and the Euxine. But farther meanwhile than her arms, her colonies or her commerce, her intellect was acquiring an empire that was to endure long after the star of political ascendancy had crossed the Adriatic; and upon which the Goth, the Tartar and the Turk, were to have no power, which was to cover and outlive the thrones of the Ptolemies, the Cæsars, and the Caliphs, survive the darkness of the middle ages, and extend far beyond her fabled Atlantic, to ocean-born worlds in the unknown west.

Next arises that fourth form in the empire—vision of the prophet—dark, iron-teethed, solitary in its gloomy strength, and dreadful beyond a name. And what people will you find whose history has so important a relation to the present—which gives so clear an insight into the elements, the rise, the original form and purpose of the institutions and polity of modern nations, as that of Rome? The scream of her eagle was heard along the Danube and the Euphrates: it waked the echoes of the frozen Alps, and the torrid Atlas, from the Pyrenees to the Caucasus, through the dark forests of the north, and over the burning plains of the Orient, she poured the iron whirlwind of her armies—till, as from her mountain-throne

she looked northward and southward, and eastward and westward—all from the wintry wilds of Scythia to the land of eternal summer—from where the Tigris flashed in the rising sun, to where day's dying smile hung over remotest Britain—all were hers. And wherever her banner of conquest floated, there she planted her institutions, her colonies, and her language; so that she may with truth be called not only the mother of empires, but of institutions, of language, and literature to most of the civilized world.

Again.—To citizens of free states, where, in history can be found lessons of political experience more rich in instruction, than in the records of the ancient republics? Where will you find written in characters of stronger light, or darkness, the causes of the growth and decay of liberty, than in the story of the democracies of Greece—fierce, stormy—brilliant as the ephemerides, and as transient too—now streaming in blinding splendor to the upper sky—for a moment flaming in the zenith—then exploding forever? Or than in that of the stern freedom of Rome, from her wolf-nursed infancy, to her purple and crowned strength, and on to her corrupt and besotted dotage—till the last day of darkness and blood, when from the north and the south, and from the four winds, the nations of the earth gathered to lay her in the grave? Nor let it be said, that changed time and circumstance divest these lessons of their pertinency and value. Human nature is not changed, the passions and propensities of man are not changed: and while these remain the same, any political experience will be relevant, though it extend to the dark years beyond the flood. Look over the *Federalist*, and those papers that sprang from the discussions attending the establishment of our constitution, and you will find them full of reference to classic times and history. The truth is, those times, especially for free states, were pre-eminently the experimenting era of the human race. There were discovered principles in politics and philosophy, which succeeding times have served only to illustrate and confirm. They are to the history of the world what geometry and trigonometry are to actual measurements, surveys and voyages. Principles are few and simple—facts are infinite and complicated.



But it is in the relation of the knowledge communicated and the principles demonstrated to the christian revelation, illustrating its allusions, evincing its necessity and confirming its proofs, that perhaps the highest importance of the facts furnished by classic study is exhibited. All knowledge of the philosophy, opinions, manners and morals, of the ancient heathen world bear directly upon these points. It was in that age that the great battle was fought by uninspired philosophy and intellectual culture, with the principle of evil, and that it was shown that without the light of a revelation, the latter would ever triumph. Then was exhibited the human mind, surrounded with every advantage for speculation and discovery, cultivated to its highest strength and refinement, yet in all its splendor and mightiness, an archangel in ruin, blinded, fallen,—struggling ever to lift itself from the ruins of sin—struggling, but baffled and vanquished evermore, till in the period of flat despair, He that is mighty to save, wrought out the great salvation and brought life and immortality to light. Of the importance of this study to illustrate the allusions, and language, and progress of christianity, sufficient evidence is found in the facts that the christian revelation was communicated in the age and language of the classics; that it has its earliest records and proof treasured up in their tongues; that with the people they exhibit, was its first bloody struggle; and over the mind of the one, and the arms of the other, was its first glorious triumph. Among the advantages flowing from this study, and tending to furnish the mind, I have given the precedence to the one last mentioned; inasmuch as I consider it almost impracticable to enter fully into the spirit and circumstances of the age of Christ, without a knowledge of its literature and language; and that without a feeling conception of that spirit and those circumstances it is impossible fully to appreciate the evidence of christianity. But that this evidence ought to be branded upon the public mind, till it is incorporated with popular thought, and the national soul, and consequently, that the exhibition of it ought to rank below nothing in the scale of an education, claiming to be liberal in christian laud, I need not stop to argue.

I have now gone over with some of the advantages accruing from the study of the Greek and Latin classics. Others might swell the list; but I will spare your patience. I am aware that if taken separately, they may be shown, most of them, derivable from other studies; though some I think, cannot be secured at all, and others only in an inferior degree, from any other source. But they should be considered as an *aggregate*, as so many streams flowing from *one* fountain.

I come now to my second division of proof relative to this subject—that derived from experience; and here I shall be brief. It is a matter of common knowledge, that the resurrection of taste, and that of pure christianity in Europe, were contemporary; that it was under the united breath of the classic spirit, and that of religious reform, that the intellect of the world awoke from death, shook itself from corruption, and put on, as we hope, the wings of its immortality. These were the spirits that moved upon the abyss—and life, light, order, and beauty sprang from the night and ruin of the middle ages. Such was the new birth of taste; and experience has shown that the same influence that quickened it to newness of life is still essential to its health and purity. In literature and the fine arts there is to the master-pieces of antiquity, a finish, and a grace—a softness, and a strength of expression and development from which succeeding times have differed only to deteriorate—changing the simple majesty of Ionian, or the airy elegance of the Corinthian, or the life that waked under the Attic chisel, into the rudeness of the Gothic, or the tawdriness of the Arabasque, or the mummy-like sculpture of Cairo or Benares. Look through the whole circle of modern literature. Its purity and vigor in every period of its history, and in every nation will be found unerring criteria of the attention paid to the ancient classics—its feebleness and corruption invariable consequence of their neglect. For proof I refer to the histories of English, French, and especially German literature. If it be objected that the revival of classic literature in these countries at different periods, was the consequent and not the cause of the revival of the vernacular, still the acknowledged invariable concomitancy, would show a mutual influence and a natural connexion

between these results. But history shows, that whenever an age or country has been marked by peculiar zeal for classic literature, constellated splendors have burst forth from the firmament of mind; names of genius have appeared in clusters. Not, that all those distinguished in the literary annals of those times and countries, were profound classic scholars, but their minds had assumed their growth and form in the atmosphere of classic taste, which a general devotion to this study had rendered *national*. The model before them, the public mind, to which they formed themselves, was of classic moulding and origin. Such is national experience; let us inquire after individual.

Look over the records of those whose names in modern times have been a power and a despotism in the empire of mind. Are they not, almost without exception, those who have drunk deeply at the classic fountains, or streams flowing from those fountains? Even most of those commonly quoted as exceptions, will be found on examination, rather apparent, than real ones. Even Shakspeare, himself, nature's own great magician, though his classic lore may have been scant, was far from having his mind unimbued by classic influence. The taste of the nation and the court for which he wrote was decidedly classic. It was an age of intense enthusiasm for this study, and no one can tell how much influence this may have had upon the shapings of his fancy. Thousands have felt the influence of the classics who have never opened them. But it may perhaps be objected that the development of intellectual power in the individual cases alluded to may have been a mere *concomitant*, not a *consequent* of this discipline—that it is impossible to discriminate between the effects of this and other contemporaneous branches of education. I appeal in reply to the consciousness and testimony of those who have experienced its results—of such men as Erasmus, Thomas Moore, Wolsey, Milton, Lowth, and Sydney, who have recommended this study—of Robertson, who ascribes whatever merits he possess as a historian, to the study of Xenophon, Livy, Tacitus and Thucydides—of Brougham, who affirms this study to be the best means he knows of forming a pure and energetic English style—of Stuart, who says, that whatever power of nice discrimination he possesses, he

owes to this more than to all other studies — of William Pitt, Robert Hall, Good, Gifford, and Dwight, who it is well known, during their very busy lives were in the constant habit of resorting to this pursuit, to brace up and invigorate the overwrought mind. I appeal to the well known devotion of Bacon, Selden, Burke, Parr, Barrow, Johnson, Canning, Mackintosh, Ames, Jefferson, Adams, and others too numerous to mention, to the same study; a devotion, not at the university alone, but exhibited by many of them under the pressure of multifarious business, and immense responsibilities. I might add to this list, Cicero, who practised and recommended translating from the Greek. Were all these so incompetent, so hood-winked by prejudice, or such careless and dim-eyed self observers, that where their own experience and consciousness are concerned, their testimony is to be rejected? I should be willing to leave the arbitrament of this question to the results of individual observation; of the effects of this, compared with those of any other discipline whatsoever, upon minds previously apparently equal, and with this exception, submitted to similar influences. Or I should be willing to leave it to the consciousness of a vast majority of individuals who have given this discipline opportunity to produce its legitimate results. As for one who had pursued it no farther than to embarrass himself in a wilderness of elementary and technical perplexities; who had learned merely to fumble his dictionary, and parrot a jargon of literal changes and grammatical terms, I should not suppose he would derive any peculiar delight, or fancy himself to have acquired any splendid advantage from such an employment. Should he retire from the study at this stage, I should expect him to retire with exasperated spleen and nauseating disgust; pursued by the ghosts of abominated lexicons and grammars, and abundantly ready, as well as in his own conception competent, to pronounce sentence of utter condemnation upon the loathed pursuit. That one who had been as yet contending with a bewildering chaos of strange forms and sounds, and had not struggled his way up to light, should fall in love with classic learning and appreciate its beauty and excellence, were as little to be expect-



ed as that he should conceive of the majesty of St. Peter's, from the rubbish of a stone quarry, or of the splendors of ancient Babylon from looking at the slime pits on the plains of Shinar.

I am aware that it is often objected to the study of the Greek and Latin, that many who are compelled to pore over them during their college course, forget them as soon as they graduate. There are several mistakes involved in this assertion, and the conclusions deduced from it. In the first place, few of the individuals alluded to, can be induced to *pore* over any thing, and they have little to forget—so that the objection lies not against the study itself, but against pretences to it. And I care not how strenuously this be urged, so that a proper direction be given it; and would be glad, could it produce an utter divorce of some minds from the classics: for I am far from contending that they are adapted as a study for all. On the contrary, I am aware that there seems to be a natural and invincible repellancy between them and some intellects; and it were to be wished that their parents and guardians could see it, as well to save nature from torture, as to relieve the cause of classic learning from the hostility, and worse still, the reputation of those who seem to themselves qualified condemners, and to all the world beside, living demonstrations of its inutility. Here let me not be misunderstood. I am far from intending to imply that all who have arrayed themselves against the classics, come of course under this description. It is as far from my wish as my purpose to foreclose discussion in that way. On the contrary, I know that some in those ranks have got their armour of strength from the very source against which they are now employing it. I fear it will be found more difficult to acquit them of ingratitude than of incompetency—of a want of gratitude which others, while charmed with their taste and eloquence, cannot forbear cherishing toward the very study, against which that taste and eloquence are directed. All I wish is that the testimony may go for what it is worth, and the classics may not be indicted for the faults of nature. To return.—In the next place, if the classics are forgotten, there is no necessity that they should be; and it is only evidence

thus far, that any other learning inflicted on the mind would share the same oblivion. Moreover if the objection be sustained, it must operate no less strongly to the excision of philosophy, geometry, and most of the mathematics which are commonly equal sufferers by the same infirmity of memory. Again. It is a mistaken opinion that considers a study as barren of utility, because the facts or principles of it are liable, in time, to escape from the memory. Facts, and even principles, may be forgotten, and yet the benefits of the mental discipline remain: for education is an apprenticeship, designed not so much to accumulate materials, as to teach the use of tools—not to fill reservoirs, but to make living fountains—not to overload the mind with undigested truths, but to give it the power of discovering all discoverable truth—not to bloat the bulk, but to give elasticity to the muscles, and tension to the sinews. Your walking encyclopedia may indeed lumber along the beaten track, but his unwieldy mass, dropsied and emasculated by his crude surfeit, is hardly adequate to any thing more. But to mark out to itself a new path, leap the ravine and scale the mountain, and pierce the heaven of original truth, to overpass the bounds of past science and discovery, and spread the wing over the mighty void beyond, to bridge chaos—this requires a nerve, hardihood, and boldness, to be acquired only by long continued, and intense mental agonism. He into whose mind has been prematurely huddled a promiscuous and universal miscellany of facts, may have been introduced to a magnificent panorama of shows indeed, but nothing more. He pierces as little into the real and intrinsic relations of things, as would a traveler whirled in a stage-coach by night, through the illuminated streets of a mighty city. Upon the universe of truths into which he has been led, he looks with the eye of the savage. He may glance over the magnificence of mountain, river, ocean, forest, flower—he may lift perchance his insect gaze upon the splendors of the eternal sky, but it is to him “a mighty maze, and all without a plan.” He turns away pained and opprest by an overwhelming confusion of mysteries and splendors—a wearying wilderness of dazzling phantoms, glittering forms, and inexplicable marvels—all without classification or order, but

massed together with the wild profusion and disorder of the rude rock and broken cloud. But to the mind that has been practised in analysis and generalization, that has been trained to systematize, classify, and symmetrize, order, as if by enchantment springs from all this confusion—every subject and phenomenon presented, is grasped by the attention, as with the tenacity of a vice, and submitted to an analysis as searching as that of the compound blowpipe—elements are detected—principles are evolved—proportions are discovered—laws are demonstrated—clouds and shadows flee, till under the potent magic of this arch chemist nature seems new-born—the rugged mountain becomes the home of fairy wealth—the steam-car annihilates space—the river, that for a thousand winters had rushed darkly on, the lone and desolate barrier between lone and desolate shores, suddenly becomes the bearer of wealth and happiness, of the products of art and genius, to unnumbered millions upon its green and gardened borders. And man, as he stands upon the margin of the ocean, and stretches his vision over the heaving world of waters, no longer contemplates it as the everlasting empire of solitude and ruin, but as the thronged highway of nations, whitened over its vast expanse by the snowy wings of commerce, and yielding from its azure bosom the treasures of a thousand climes. Yea, more, the very sand upon which his foot presses has been converted into an instrument that has changed the immense above him from a hemispheric vault, hung with lights, to an abyss of blazing worlds, all in their labyrinths, but accordant orbits, by one simple law propelled with sublime harmony through their everlasting wheel. No less different is the same world of truth and fact, in its aspect to minds differing in characteristics above alluded to. So important is it that the mind should be trained and disciplined—be taught to arrange and digest, rather than be crushed with lumber.

Again.—It is often objected that students, during their college course, neither do, nor can acquire, a thorough knowledge of the languages they profess to study. Granting this to be the fact, and supposing they are pursued no farther after the college course has been finished; still it has been shown that the

study would not be barren of benefit. The effects of the mental discipline might remain. But the college course is framed upon the presumption that the study of them will be continued—and if the student acquires knowledge enough of them to be able to pursue them with little difficulty and with interest and accuracy, the great point is gained, he will not be likely to discard them; but they will be the delightful companions of the retirement and leisure of his after life. The college course assumes not to accomplish and perfect the scholar; it can claim little more than to point out the right path, to direct to the fair forms of truth and of intellectual and moral beauty, and to give taste and power to pursue and attain them. Man's course of education extends through life—through eternity.

But the study of the classics takes much time. So does any thing else worth acquiring. Perhaps, however, it does take more time than is necessary; that a different mode of instruction with greater facilities and more system, would secure greater proficiency in less time. But let it be shown that even now it takes time disproportionate to its importance, and I will admit the relevancy of the objection.

Again.—It is contended that the study of the classics tends to repress and smother *nationality* and *originality* of literature—that it makes *genius imitative*. When it can be shown that the study or perusal of works of distinguished power, as a matter of course sinks *genius* to the servility of a copyist, then the force of this objection may be allowed. But then let it be recollected, it will bear against all monuments of intellectual power whatsoever, ancient or modern, foreign or vernacular, and will seal up all alike. But before we suffer ourselves to be driven to a conclusion so undesirable, let us inquire what is meant by *nationality* and *originality* of literature. Now, the fundamental principles of taste are the same in all ages and climes, and in every human mind, lettered or unlettered, civilized or savage. If by *nationality* and *originality* is purported a dereliction of these, I grant the study of the classics would tend to depress them. But, let us not confound *originality* of genius with Ishmaelitish lawlessness. Of those fundamental princi-



ples, the literature of no nation can claim to be independent; for these are immutable and eternal, based upon the laws of the human mind; and it is in part to exhibit and impress these, and render the mind more quick and delicate to feel and apprehend them, that the study of the classics is recommended; for taste, though not a creatable, is still an improvable faculty. But it is in the novel application of these principles to new forms of nature and art, and new phenomena of mind and matter, according to the circumstances of an age or people, that all desirable originality or nationality of works of taste and imagination consists. Moreover, let us beware of supposing that originality in such works, is the result of careless, indolent, and random flights of the mind; for in the course of ages and in the infinitude of past thought, most of such easy and chance flights have been already flown. Genuine, and desirable originality requires *effort* of the highest and strongest kind. It is the sparkling gush, or the red hot overflow of a mind, whose faculties and emotions have been intensely aroused and exercised; it comes in the playful splendors of the rain-bow, or the scorching radiance of the lightning—but come as it may, in the lightning or the rain-bow, it ever marks the strong workings of elements beneath; it is the result of just that waking up of power, which the discipline and consideration is adapted to produce. That it is not repressed and crushed by this, is fully attested by a view of modern Germany, than which no nation has been more enthusiastically devoted to the study of the classics, and at the same time, none more boldly original in its literature. But it is said the classics themselves, were produced without the aid of model or criticism. This assertion we know to be true, of only a very small part of them; and even with regard to Homer himself, no one can affirm this with absolute certainty.\* But granting it to be true to its full

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\* Homer and Hesiod, though to us they stand out in bold relief as isolated originals in literature, are probably only the survivors of a mighty wreck, preserved by their surpassing splendor from the oblivion that overtook crowds of contemporary or antecedent poets or minstrels, some fragments of whom have floated down to us, bearing the names of Orpheus, Linus and Museus. The assertion that ancient

extent, it is also true that the ancients coasted around Africa and floated to America without the aid of chart or compass, and therefore from the same grounds we have the same reasons for throwing away the latter and committing ourselves to the guidance of the stars, the winds, and the waves, as we have for rejecting models and criticisms, and surrendering ourselves up to the chances of hitting the "cunningest pattern of excelling nature," amid the hap-hazard caprices and conceits of different ages and countries. We should also recollect that except the Bible and a few sacred books of the Scandinavians and Asiatics, the classics are the sole surviving relics of the thought of four thousand years; and probably, if they, and all other models and criticism were blotted out, we might amid the chance-flights and happy accidents of four thousand more, produce literature equal to them. Whether the prospect will warrant the experiment, I leave others to judge. But the classics as far as they were produced without the study of models, should be considered as specimens of intellectual power, rather in *despite* than *because* of the want of the discipline under consideration; a discipline similar in its effects, they must have undergone (for nature produces no Minervas full-grown and armed,) and it is contended that the required discipline can be found no where so easily, or in so high a degree of excellence, and of adaptation to different ages in life, as in the study of the classics. We should also remember, that where nature produces one Homer, one born-monarch, she produces millions that require to be led and governed; so that the only question left us is, not whether you will commend them to any models, but to what exemplars, and to whose guidance you will commit them.

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literature was created without model, may be tested somewhat by facts of this kind. Demosthenes transcribed Thucydides eight times. At the time of Alcibiades, Homer was commonly studied in schools, as a standard text-book of poetic excellence. Aschylus informs us that his tragedies are but "scraps from the magnificent repasts of Homer." Cicero always represents himself as a devoted admirer and student of Grecian models. His treatise "*de oratore*," and all the ancient works on rhetoric and criticism, those of Aristotle, Longinus, Dionysius, Hallicarnassus, Horace, and Quintilian, are full of reference to models.

As for the vulgar notion that *learning necessarily clogs genius*, it hardly seems worthy of a serious refutation. Rather it sometimes supplies the place of it. No one, not even a master-spirit himself, is incapable of improving from observation upon another master-spirit; nor is it classic learning that has repressed the warmth of modern eloquence and poetry; no, extinguish the classics, but leave the state of philosophic research, and physical science unchanged, and you may render mankind coarse and brutish; but you will not make them Osians or Isaiahs. In order to this, you must either eclipse the sun of science, and surround man with the softened mezzotint and unpierced gloom of an unexplored world, or you must unseal some new and profounder fountain of emotion, or open some loftier and mightier field of imagination to the human mind. Learning did not quench the genius of Milton; nor did the want of it make Bloomfield a Homer.

But again.—It is objected that the study of the classics is *immoral*. “If it be so, it is a grievous fault.” But is it so? Is it necessarily so? I do not ask whether obscenity or impurity is to be found on any page of the Greeks or Latins; for by such a trial we should condemn the literature of every nation under heaven—and none more strongly than our own. Yet we should entertain but little respect for the liberality or wisdom of the man who on account of the obscenities of Pope or Swift should lay an interdict upon the pages of Lowth, Milton, or Lock. But are the pervading spirit and general tendency of the classics corrupting; are they so universally and essentially thus, that there can be no severance, no reservation? If so, let a bonfire be made at once of the whole mass of them. Highly as is to be prized disciplined and accomplished intellect, the interests of the moral man are incomparably higher. But it is not so. There is a great part of their literature that might be put into the hands of the young, with as little apprehension as any modern standard author, and with much less danger than many which the christian public read, tolerate, and recommend.

The stern virtue of Tacitus—incorruptible by the seductions of a luxurious court, and the smiles or frowns of dark-



souled Cæsars; is that more to be dreaded than the artful gloss of Hume? the pure page of Xenophon, or Livy, than the malignant sneer of Gibbon? the artless simplicity of Herodotus, or the manly honesty of Polybius, than the coward venom of Voltaire? Is Juvenal's unsparing canterism of the rank vices of a dissipated age, and a bloated empire, more corrupting than the sentimental voluptuousness of Moore? or even the frank epicureanism of the heathen Lucretius; more deadly than the heartless levity and devalish heroic of Byron? What is the so much dreaded demoralizing tendency of the subtle dialectics of Aristotle? or the beautiful speculations of Plato? or the splendid criticism of Longinus, or the honeyed flow of Isocrates, or the fiery logic of Demosthenes, or the graphic and terrible energy of Thucydides, or the brilliant rhetoric and philosophic amenity of Cicero, or the rural charm of Virgil's georgics? Place Homer, Euripides, Sophocles, Terence, Horace and the Aeneid, beside Shakspeare, Chaucer, Dryden, Pope and Sheridan, (I shame to name Sterne and Swift in this connexion,) and I fear little from a comparison of indelicacies.

Is it urged that the former writers were heathens, and recognized as god's beings, stained with impurity and crime? That very fact tends much to disarm the objectionable portions of their writings of their power to injure; for they insulted and blasphemed, not a revelation of love and purity. Their philosophy and virtue were the creatures of the twilight, and the student in a christian land regards them as such, and looks with wonder, disgust, and sorrow, rather than love or admiration, upon the counterfeits worshipped among them,—of that which the sunrise of revelation has unfolded to him, in its pure truth and beauty. Nor is there danger that the genuine will suffer from a comparison with the false. The supposition is a libel. On the contrary, its loveliness will become, from the contrast, still more lovely.

And as to the objection that the contemplation of false religions tends, necessarily, to shake one's confidence in the true, it is entirely unphilosophic; and would, moreover, if admitted, shut our vision against modern systems of idolatry, as well as the ancient. But, written as the classics were, under the night



of heathenism, there are few passages, I am aware of, where vice is held up as an object of admiration or imitation—but she is generally exhibited to be scourged. However, as it is desirable that the warm temperament and passion of youth should not become familiarized with vice, arrayed in the meretricious allurements of a fastidious voluptuousness, and in the elegancies of taste and imagination, the objectionable parts may be—have been retrenched. There is field enough, rich in brilliancy and attraction, where there need be no suspicion of poison in the flower. Selections may be made—expurgated editions may be used.

But, it is objected that the classics foster the *war-spirit*. If by the war-spirit be meant that which leads a man to scorn dishonor, and to hazard and devote his life for the public good, I would not wish to quench it: and I think it may be imbibed as well from sacred, as profane history. Examples of it may be found in both, and may, wherever found, be productive of some of the noblest virtues. But, if by the charge is meant, as I suppose it is, that the classics breathe a sanguinary, and vindictive style of heroism, the objection lies no less strongly against a vast majority of modern literature; for in our histories, biographies, dramas, epics, lyrics, and oratory, there is the same confounding of this, with the spirit above mentioned, as in the classics; so that the same decree that shuts the latter, shuts the former—shuts Shakspeare, and Milton, too; for surely his sublime impersonation of the heroism of *evil*,

“The waiting revenge,  
Unconquerable will, immortal hate,  
And courage never to submit or yield,  
Even to the Almighty,”

must come under the same interdict. So that the question lies, will you debar the student from the advantages of nearly all profane literature, for this one tendency? Or will you endeavor to secure those advantages, and correct that tendency? Or, rather, in educating a youth for a world where a corrupt public sentiment will meet him at every step, will you give him no intimation of the influences he is to encounter—conceal from him the angel-of-light disguises which crime can assume,

and throw him, unwarned, and unarmed, into a blind fight, with passions and opinions, of whose nature he is entirely ignorant; and whose overmastering power he is utterly unqualified to resist; a feeble and sparrow-pinioned flutterer, in the blast where the storm-practised wing of the eagle alone can live. Here ignorance is not safety; knowledge of the danger that he *must* encounter, will alone enable him to resist and overcome it. As education claims to be the qualifying for human life and action, it might well be asked how that scheme would satisfy this definition; or how it would prepare one to influence or reform mankind, that should keep him ignorant of the principles and motives that sway the great mass.\* That physician would be but poorly qualified for his business, who would study the physiology of bodies in health, alone; he must acquaint himself with their morbid action and phenomena, even though it be at the hazard of contagion. Moreover, introduced as the student must eventually be, to the extremes of bad passion and atrocity, invested by a corrupt public sentiment, with the fair outside of honor and virtue, it may well be questioned whether the mind can be introduced to them under more favorable auspices than under the original guardianship of a parent or an instructor, who will unmask the idol, tear away those fair outsides, and expose the hideous deformity and ulcerating corruption that lurk beneath. If it be urged that this plan reposes too much upon the presumed intellectual and moral capacity of the instructor, I answer, that institute what course you please, its efficacy must depend upon the same; for this must be the living principle of any system: take this away, and leave what else you please, and it will be but dead and perverted machinery. But previous to the hazard involved in even this plan, the moral principle should be fortified and informed by a moral

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\* The project of debarring christians from classic literature, has the singular infelicity of having already been attempted by two individuals, one as pre-eminent in the annals of ecclesiastical intrigue and domination, as the other in those of craft and rancorous hostility to the christian religion—the haughty Hildebrand, and Julian, the apostate. The attempt of the latter, as Milton remarks, was more pernicious than the persecution of Dioclesian.

education. Indeed, moral education should ever precede and accompany the intellectual. The former should begin with the beginning of thought; should be commenced in the cradle, and as an additional safeguard, the study of the Bible ought to be required, prior to, and contemporaneously with, that of the classics. There is a certain habit of mind, that like the spider, extracts poison from the sweetest and loveliest objects in nature; another, that like the touch of Midas, converts every thing to gold. The only safety in such a world as ours, lies in the formation of the latter habit.

Again.—It may be objected that other studies may be substituted in place of the classics, which will avoid all their dangers, and secure all their advantages; and besides, introduce the student to a more interesting and important circle of facts. This objection I have already anticipated, in part. There need be no danger: there can hardly be a more interesting and important circle of facts; at least, I know of none that exhibits them in connexion with so many other advantages. Is it natural history, or chemistry, you would substitute? They may, it is true, furnish a species of discipline; but how different is the mental effort of observing and naming the physical peculiarities of plants, minerals, or animals, from that involved in the tasteful translation of a splendid passage, or the solution of a knotty difficulty, in the classics. And, with reference to the facts acquired, it surely is not less important to become familiar with the history, powers, and products of the immortal mind, than to investigate the modifications of matter, than to be able to name all the organic forms on the surface of the earth, or all the chrystalized masses in its bosom. Shall we substitute modern languages and literature? They cannot furnish the same intellectual discipline: they are not so philosophic or highly finished languages: they do not exhibit the same rich and nervous brevity, nor the same nicely adjusted and perspicuous complexity, reflecting the exact order of succession and suggestion, in the operations of the mind. In the next place, they do not embody literature of so high an order; or at least, not that which is *recognized* as the standard literature of the world; nor is any of them the universal language of criticism, and



commentary, and lexicography; nor is the study of any of them interwoven with facts that have so extensively incorporated themselves with the mind and history of the civilized world, or which have so wide bearings upon the religion, philosophy, and literature of our own age; for, as I have before remarked, the age of the classics was the birth-age of principles, in politics, philosophy, and religion. There are laid the foundations of our faith and hope—there Christianity is attacked, and there she must be defended. Moreover, the ancients furnish a key to the modern languages; and the shortest way of learning any considerable number of the latter, lies through the former; and I will add, neither can the familiar imagery and allusions of modern literature be fully understood, nor can the philosophy and power of the English, or any modern European tongue, be thoroughly learned, except from the study of the ancients.

As it regards works in our own language, what I have just remarked with reference to modern literature, in general, will apply to them. Few possess the finished elegance of the antique—none have the same universal authority, or general relations. And, besides, English words are apt, by habitual familiarity, to become to most students, before habits of attention are formed, the grave-stones, rather than the signs of ideas; so that the mind, if at all inclined to indolence, deluding itself with mere forms and sounds, can hardly be roused to that sharpness and intensity of effort to which it is the object of education to train it. And here it may not be amiss to give the results of Cicero's experience, as narrated in the person of Crassus, upon the comparative advantages of studying one's vernacular, and a foreign language. He first adopted the plan since recommended by Dr. Franklin, and others, for the attainment of good style—that of translating from authors in his own language. He selected, as he informs us, for this purpose, the most elegant passages from Ennius and Gracchus. "But," says he, "if I used the same words it was of no service to me; if different, it was injurious; as I was compelled to take those which were less appropriate and elegant." He then resorted to translating from Greek models; "and," says he, "by this means I obtained, that I might employ, the



best words already in common use; and also, might be driven, by the exigency of translation, to invent original modes of expressions."

But, shall we substitute translations? Here the same objections meet us. The difficulty of arousing and fixing the attention, and the entire loss of the important advantages derived from linguistic study. Bare facts, indeed, may be obtained by means of translations, but facts derive their interest and value from their perceived relations to the spirit and circumstances of the age in which they transpire. Stripped of these, they are of as little practical significance or value, as an isolated character of the Chinese alphabet, or a solitary star, gleaming through the darkness of a storm, but from its singleness revealing to the mariner no constellation. But the spirit and circumstances of an age or people, cannot be fully apprehended from such a perusal as a translation would be likely to receive; they require in order to their being strongly perceived and felt, just that investigation and mental effort, essential to an accurate study of a difficult and philosophic foreign language: they require to be associated with the idiomatic nerve and elegance of the literature of those periods and times. But these can hardly be retained in a translation, more than the rich sculpture of an ancient vase can survive the recasting that transforms it into a modern flagon; or than the energy and beauty of life can be transfused into the shapeless mass of atoms, into which the organic frame has been resolved. Besides, if one wishes to be an independent thinker and investigator, he must be free from the necessity of servilely taking things upon trust, and must himself have access to the original fountains of evidence.

With reference to the objection so often urged, that, all that is valuable in ancient, has been transfused into modern literature, and that the study of the classics, however necessary in former times, is no longer so—the answer is obvious. First, that the power of conferring the great intellectual advantages, furnished by the study of the most elegant and philosophic of languages is in its nature *intransfusible*. And secondly, whatever may be the excellence of modern literature, (and in some departments it deserves a very high estimate,) there never was

an age that required more frequent resort, than does the present, to the simple nature, the rich thought, and the accurate conciseness of the original masters. It is an age of careless extravagance, and barbaric profusion in style, and of crudeness and dilution in thought; an age, when the student should be led immediately to the Bible, to Bacon, Milton, and Butler, to Homer, Plato, and Aristotle, rather than be sent to seek their thought, diluted and adulterated in the swollen sewers of modern literature; let him be led to contemplate truth, and taste in their own temples, rather than be sent to feel for their scattered fragments up and down, through the high-ways and by-ways of the whole earth.

But lastly, and I may add, with the show of gravest reason, it is urged that the *Bible* should displace the classics. And here let me enter my protest against my advocacy of profane, being construed into a wish to derogate from the claims of sacred literature. For, far from me be such mole-eyed folly; far ever be it from me to gaze on any earth-born luminary, until it fills the horizon of vision, and shuts out the orb of eternity. On the contrary as a means of intellectual discipline, I would advocate the study of the Bible on nearly the same grounds as those on which I have attempted a defence of the classics; besides the exhibition of moral truth, between which and all other truth it were irreverence to institute a comparison. In the glory and importance of the truths communicated, and I may add in the vehicle of their communication, the Bible is as far above all human books as the heavens are higher than the earth. And even to the infidel, no volume as a subject of philosophic investigation, as an influencer of the moral, political, and social condition of the world would be more worthy of study. But to those believing as we do, that it is the transcript of the mind of God himself, surely no book should take the precedence of it, from the kindling of intellect to its extinction. It should be *the* study of youth, manhood, and age. It should be studied in the translation, and in the original, and should have its place as a classic, previous to, and during the college course. Highly do I honor the zeal and labor of those who are endeavoring to arouse and rectify the public mind on this

subject, and gladly shall I hail the day when popular prejudice and sectarian jealousy shall permit, and the demands of the community shall require, its introduction into all our colleges; and not restrict a volume of such universal relations and value to theological schools, or institutions hanging out the banner of sect. Nevertheless I am strongly opposed to *substituting it in the place of classic literature*, and that for several reasons. — First, because each has an important and appropriate sphere, which itself alone can fill. The Bible in its sphere is above comparison—it is the sun in the firmament, admitting in the same heavens no star, and yet the stars are not unworthy the telescope of the astronomer. The Bible for its purpose is perfect. But we should recollect that its main purpose is the revelation of moral truth—and when we push its claims beyond what is essential to this, we are liable to assert for it prerogatives, which its wise and benevolent design did not require, and perhaps forbade. Although its literature is, in its kind, splendid beyond comparison, still it is unique in its character and purpose; and to claim for it to be a universal text-book of belles-letters, of logic, rhetoric, and criticism, in matters of a secular nature, would approximate to the absurdity of challenging for it authority in national philosophy, astronomy, politics, or metaphysics. Moreover, the scope and design of revelation did not admit the exhibition of all the phases of man. They required him to be exhibited as a creature of God, in his relations to the ruler of the universe. Other relations are introduced only so far as they serve to illustrate this; yet, notwithstanding this is the great and absorbing relation of man, there is still a vast variety of other attitudes in which the purposes of human life, demand that he should be viewed. I object, moreover, to the classics being displaced, because they are important to illustrate and authenticate the scriptures, and to show their adaptation to the nature and wants of man; and every one knows the importance of a knowledge of classic Greek, to the intelligent translation of that of the New Testament.

Again.—Although the study of the Hebrew may confer many of the intellectual advantages yielded by the classics, and some of them in a still higher degree, still there are others it



cannot furnish to an equal extent. It was possessed of much more power for some purposes, but it did not admit of the same precise and logical accuracy as the Latin and Greek; nor does the translation of it put in requisition the same subtle and rigid analysis. From these considerations, *I am opposed to substituting the Bible in place of the classics, but think an education claiming to be liberal should embrace both.*

But "the study of the Greek and Roman classics, is not *practical*." Refuted, as other objections have repeatedly been, this is still pertinaciously and triumphantly reiterated, as if summing up in itself "the head and front of all offending." But if a study, combining the advantages already enumerated be not practical, I am yet to be informed what is so. Much is said, now-a-days, about the *practical*; it is a *practical* age — every thing must be *practical*. Nothing has become more fashionable in the investigations of the present day, than to deny to a subject, this epithet, and then fulminate against it sentence of condemnation. But before condemning by an epithet, it is best to come to definitions. What is meant by the term *practical*? Are we to call that knowledge exclusively such, which is actually put in use in active life? How then are the higher investigations of a Newton, or a La Place? How are astronomy, conics, a great part of Euclid, or natural philosophy, to the vast majority of men, practical?

Man could eat, drink, perform the functions of his physical existence, mingle with the dust, which, during life would seem rotting into his soul, without a knowledge of optics or mineralogy, without even lifting his earthward vision to the rainbow or the stars, without ever dabbling in poetry, or the fine arts, without suspecting that the earth revolves, or that the sun was a world. But do we confine the term practical, to these limits? do we restrict it to that which fills our pockets, or satisfies our physical appetites and conveniences? No—we feel it would be degrading; would be brutalizing. We feel that knowledge is of itself, desirable and ennobling—that whatever tends to refine, exalt, expand, and liberalize the mind, conduces to the perfection and happiness of man; that is, is in the highest sense, practical. Now, as it regards the daily exigencies of life, it yet



remains to be shown, how the study of the ancient languages is not as practical, as that of a great part of the mathematics, (which I believe commonly are admitted to be so,) how a knowledge of the properties of the ellipse or cycloid is more so, than that of the nomenclature of the arts, sciences and learned professions, or how it is oftener necessary to be able to demonstrate, that the abscissas are as the squares of the ordinates, than to understand the technicalities of theological, legal, or medical inquiry. But in the higher and more liberal sense of the term, if that which confers strength of memory, the power of steadfast attention, rigid analysis, and prompt induction, acuteness of discrimination, and copiousness and precision of language—which sharpens the perception, and enriches the imaginative faculty—which imbues the student with the spirit of ancient taste—familiarizes him with the standard masterpieces in rhetoric, history, poetry, and criticism; illustrates to him the philosophy of speech, and of mind; introduces him to the learned languages of christendom, and the fountains of his own tongue—which exhibits to him the ruined action and fate of the mightiest and most interesting nations the world has ever seen—the brilliant republics of Greece, and her, the seven-throned mother of empires, institutions, language, and literature; which displays to the student the most important and splendid period in the history of man—that period which “sealed up the vision, and the prophecy, and brought in everlasting righteousness;” if, I say, a study which *possesses all these advantages combined*, be not practical, what in human learning is, or can be so?

To conclude, then, till some weightier objection can be urged, or some preferable substitute can be found, let us cherish with gratitude these bequests of the mind of the past world—thankful that we are permitted to enjoy in peaceful tranquility, these glorious monuments of genius that were wrung from the agony, and convulsion of ages of profound excitement and fearful strife.

Still let the student be led to the streams gushing from the virgin bosom of nature—still let him be introduced to the giant spirits of olden time, and be kept in their society, till his soul

becomes overshadowed with the spirit of the antique; till "Tully's voice, and Virgil's lay, and Livy's pictured page;" the simple sublimity of Homer; the moral grandeur of Aeschylus; the tempest of Pindar; the pathos of Euripides; the terrific energy and splendor of Demosthenes; the nervous painting of Tacitus; and swan-like sweetness of Horace, becomes to him the resurrection of buried eloquence, majesty, and beauty; till transported to the once "bright clime of battle and of song,"

"He draws the inspiring breath of ancient art,

"Where at each step imagination burns" —

saunters amid the shades of the academy; reclines in the porch of Zeno; wanders amid the Pantheon's forest of painting and statuary; or trembles in silent awe, beneath the mighty marbles of the Capitol, or Coliseum. Then let him be introduced to a still higher circle of influences, and be shown the relations of all this concentration of wealth, taste, genius and power, to the history of man, as a moral being; its relation to the christian religion, affecting its progress, illustrating its language, confirming its proofs, and evincing its necessity; demonstrating that the human mind on the throne of power, with the highest refinement of taste, and development of intellect; with all aids to apprehend and feel the religion of nature; without the light that cometh from heaven, would still grope like a blind man in the blaze of noon; and showing moreover in its history, how the pride of philosophy, the despotism of taste, false glory and virtue; deified vice, and consecrated lust, arrayed in splendor, beauty, and power; in the pageant of the circus, the theatre, the triumph and the throne; armed with the fasces, the sceptre, and the eagle, with the rack and the flame; the sneer of the sophist, and the rage of the bigot, sunk before the simple eloquence of the cross.

Thus have I, in some measure, (very imperfectly, I am aware,) expressed my views upon the subject proposed. Its importance must be my apology for the time I have trespassed upon your patience. It has been my wish to avoid all invidious comparisons, in examining the results of individual observation and experience — and I wish to be understood as far from asserting that the mental discipline, claimed for the classics, is not pos-

sessed in a high degree by some who have never opened them; in a much higher perhaps, than by a large majority of those who have; for genius is not of human creation. But let such individuals remember, that it is by no means certain, that that intellectual power, they are conscious of having acquired, without the aid of this study, would not have been much increased with it; and that however acquired, it is the fruit of years of patient and arduous mental exercise of some kind, to which, while no one is more ready to yield honor than myself, I must be pardoned if I prefer what is in my view, an easier, surer, and speedier course to the attainment of the same end.





## MEMORANDUM.

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Having been long satisfy'd, that the orthography of the English language not only admitted but requir'd a reform ; and believing it my *duty* to act on this conviction, I hav publishd sevral pamphlets accordingly. I felt that *speculation* on the propriety of the change was of little avail, without *practice*. I therefore resolved to set the example, at the hazard of ridicule and censure : and the charge of caprice or singularity. The changes in this piece consist chiefly, if not wholly of the following. (1) The silent *e* is omitted in such classes of words as *disciplin*, *respit*, *believ*, *creativ*, *publishd*, *remaind*, *evry*, *sevral*, *volly*. (2) The *e* is suppressd and an apostrophe substituted, after the manner of the poets, where the simple omission of the *e* might change the sound of the preceding vowel from long to short, as in *requir'd*, *refin'd*, *deriv'd*. (3) In nouns ending in *y*, I hav simply added an *s* to make the plural, instead of changing *y* into *ie* and then adding an *s*, as in *pluralitys*, *enmitys*, *harmonys*, *aristocracys*. (4) In verbs ending in the letter *y*, instead of changing it into *ie*, and then adding an *s*, or *d*, I retain the *y*, and add *s*, or *d* : as in *burys*, *buryd*, *varys*, *varyd*, *hurrys*, *hurryd*. (5.) In similar verbs, where the *y* is long, I retain the *y*, omit the *e*, and substitute an apostrophe, as in *multiply's*, *multiply'd*, *satisfy's*, *satisfy'd*. (6) In such words as *sceptre*, *battle*, *centre*, I transpose the *e*, and write *scepter*, *battel*, *center*. (7) I suppress one of two and the same consonants, where the accent is *not* on *them* : as in *necessary*, *excelent*, *ilustrious*, *recomend*, *efectual*, *iresistible*, *worshippers*. (8) In such words as *honor*, *favor*, *savior*, *neighbor*, *savor*, the *u* is omitted. (9) In adjectivs ending in *y*, instead of forming the comparativ and superlativ by changing *y* into *ie* and adding *er*, and *est*, I hav retaind the *y*, and simply added the *er* and *est*, as in *easyer*, *easyest*, *holyer*, *holyest*, *prettyer*, *prettiest*.

In quotations and proper names, I hav not felt calld upon to change the orthography.

## IV.—AMERICAN EDUCATION.

ORATION, ON THE SUBJECT "THAT NEITHER THE CLASSICS NOR  
THE MATHEMATICS SHOULD FORM A PART OF A SCHEME  
OF GENERAL EDUCATION IN OUR COUNTRY,"

BY THOMAS SMITH GRIMKÉ.

"The schoolmaster is abroad." This was the language of Mr. Brougham, in reference to the progress of popular improvment in England. If the schoolmaster be abroad there, as he certainly is, it would be strange indeed, if he were not also abroad in our land of popular institutions. Here, the people are all, and evry thing is the people's. All exists thro' them and for them. Government, the various institutions of society, religious, literary, and benevolent; all that belongs to arts and arms; whatever blesses our country at home, and sustains her reputation abroad; all proceeds from, and is administerd for the people.

The schoolmaster, then, is abroad in our land. We rejoice at it, as one of the signs of the times. It is, as it were, the lifting up of one corner of the curtain of futurity, that a glimps may be caught, of the glorious prospect which I believ to be now conceald from our view. The schoolmaster is one of the chief workmen, I may almost say the principal, in preparing for the genius of America, in the bright years of that futurity, the most magnificent edifice, that the mind of a nation ever inhabited. We pause not to make good by arguments or proofs, an assertion so grateful to our national pride. It would not be difficult to establish it on the foundation of facts, and by the most convincing moral reasonings, drawn from the experience of the past in all ages and countrys, and from the actual development of society thus far, in the United States. But we hav other objects now in view; and we therefore trust, for the present, at least, to the national feelings of the audience, and to their aspiration for such a glorious destination hereafter, to bear me out in the sentiment I hav advanced.

The schoolmaster is abroad in our land; but whose schoolmaster? He professes to teach the people, and he does give instruction to a great many. Still the question recurs, whose schoolmaster is he? In other words, is he the people's schoolmaster? The answer to this most important, and interesting question, does not depend upon the enquiry; "whom does he instruct?" but upon this, "*what* does he teach?" The character of the people of each successive generation is staked to an incalculable extent, on the capacity and faithfulness of those instructors. Grant them to be under the influence of the most just pride, of a high sense of duty, and of anxiety to be useful. Still we ask the question, "Are they what they should be?" "Do they teach what they ought?" We fear that both enquiries must receive a negative reply.

The schoolmaster, who is abroad in our land, is not the people's schoolmaster, in spirit and in truth, unless he teach them, what is indispensable to their prosperity, happiness and true glory. **HE MUST BE THE CHRISTIAN, THE AMERICAN SCHOOLMASTER:** *he must give them a truly christian and American education, to make them what they should be, peculiarly a christian and American people.* Are these the great end, and practical operation of the scheme of education, now established in our country? We know that they profess to have these in view. But while such are the ostensible objects, (I speak thus without reproach to the purity and sincerity of their founders' motives,) are these ends attained in any degree, proportioned to the wants of the community, and the demand of the spirit of the age in which we live? I speak boldly, but frankly, when I say, that in my opinion the harvest is lamentably deficient, both in the quantity and the quality. The soil is capable of as strong, and luxuriant a growth, as in any other country, ancient or modern; for who, at least on this side the Atlantic, is a believer in the fabulous philosophy of Buffon, that man is degenerate in America. The rain and the dew, darkness and sunshine, clouds and refreshing gales, are bestowed as bountifully here, as elsewhere. But neither the seed that is sown, nor the mode of tillage that is employed, is fitted to accomplish the great objects of a prudent farmer, as rich and abundant harvest, the ornament of his fields whilst in

progress, and the source of comfort, happiness, and ever increasing prosperity, when gathered. I have spoken metaphorically: but I am sure you all comprehend, that I mean to express the distinct opinion, and I may add the settled conviction, that the great body of the materials employed in education in our country, are altogether unsuited to furnish, *what I regard as the only legitimate object of a system of instruction with us, A CHRISTIAN AND AMERICAN EDUCATION.* Is this important end attained? I shall endeavor to show that it is not, and why it is not: and likewise in what manner only, in my judgment at least, it can be attained.

May I be pardoned, if I turn aside for a few moments, to disburthen myself of a thought, which finds here its appropriate place. I condemn to a vast extent, all our existing schemes. I think them radically defective in elements and modes. In one, who has spent the last twenty-five years at the bar, and has never had any practical knowledge as a teacher, except in the instruction of his children, it may be deemed presumptuous to set up his speculations, against the experience which founded and administers a practical system. I am willing to bear the reproach of presumption, if it be only admitted, that I have no selfish purpose to answer, no false pride to gratify; that I honestly believe I am engaged in the discharge of an unwelcome but important duty, and that the progress and honor of religion, the happiness and improvement of our country are my objects. May I also hope that I shall not be rebuked by the sentiment, that the course which I pursue, calls in question the wisdom, virtue and patriotism of the builders and supporters of existing schemes. In a country and an age like ours, freedom of thought and the frank declaration of our thoughts on subjects of vital interest to the people, are at once the duty and privilege of Christians and Americans. He who believes that he possesses knowledge or opinions, which are fitted to save the people, is not a good man, or a good citizen, if he withholds them. In such case, he must not wait to be called on; for the chances are, that he never will be. He must volunteer his services. If they are accepted and acted upon, he has his reward. If they are rejected, still he has his reward; the reward of Burke



and Chatham, when they pleaded in vain for conciliation with America. Addison has distinguished between animadversions on traits of character, and on the individuals who possess them. The former are lawful and proper, the latter to be censured. May I not equally distinguish between the qualities which mark systems of education, and those who constructed and administer them? May I not condemn the system? whilst I admit their talents, and virtue, their wisdom, learning and experience. This shall be my object, and I trust I shall not fail.

The present system of education is in literature, precisely what the old confederation was in politics, the creature of necessity, a temporary expedient fitted to answer the exigencies of the times, which gave it birth, but totally unfitted to meet the demands of the very next generation. The spirit of the revolution gave to the government of the old confederacy, a life and spirit, which were not its own: and the immediate influence of English institutions, habits, sentiments, and instructors, gave to our system of education, an efficacy, which did not belong to it. The country needed a political reformation: and the people demanded a new constitution. It is just the same now; I believe the country requires a reform in the scheme of instruction; and if the people have not yet demanded *a new constitution in education*, it is because they are not yet aware of the deficiencies *in their old articles of confederacy, in the educational department*.

This is an age, and ours is a country in which educated men are not at liberty to *sit down contented with things as they are*. Their plain duty is, to enquire and examine constantly, *are things as they should be?* Their duties are active not passive. They are responsible for the progress of society in their time: just as the mail-carrier of to-day, is responsible for the custody and condition of the letters, for which another was responsible yesterday, and another is to be responsible to-morrow. Of all men, parents are the most deeply interested in the question, "Are things as they should be in education?" But of all men, teachers are under the strongest obligation, by reason of their opportunities, station and influence, to examine the question, "Are things as they should be in education?" They have become the

voluntary substitutes for parents: theirs are the duties of parents enhanced by their superior means of observation and judgment. My object is first to show that we have great reason to be dissatisfied with things as they are; and second to point out what they should be in our systems of education.

First.—Of things as they are. I proceed to designate what I regard as the prominent objectionable features of our existing systems of instruction.

1. They are not as they should be, *decidedly religious*. It will be granted, for no one can doubt, much less deny, that religion is no part of our plans of daily education. The scriptures, as a branch of education, are nowhere uniformly and steadily taught, as languages and mathematics are. If the Bible be used as a school-reading book, or a few verses be committed to memory, still it is not made the *subject* of daily instruction. I speak of the fact, that the religion of the Bible is not a permanent, substantial part of education among us. I am aware that the Bible has in some few instances forced its way into a school or college; but to *so limited an extent*, as to make *no change* in the *general* character of the system. That system is then undoubtedly an *un-christian*, even if it be not an *anti-christian* scheme.

2. The second objectionable feature is, that the existing plan is, in no proper sense of the word, *American*. It is not even English, considering England and America, as one, in relation to the rest of the world, as having the same language and religion, and to a great extent, the same civil, political, and social institutions. It is true, you will find Morse's or Worcester's or some other American Geography; also some 12 mo. History of the United States, and some such work as Pitkin's civil and political History of the Union, Rawle on the Constitution, the Federalist, or Story on the constitution, studied in our schools or colleges; but this is actually the whole amount of attention paid to subjects *purely* American. Our own history, biography, eloquence, political philosophy, and constitutional law, are with the trifling exceptions just mentioned, as little known in our systems of education, as in those pursued at Bologna, Coimbra, or Salamanca. The question is not now,

whether it ought to be so; for I am speaking, under this subdivision of my subject, of things as they are. It is sufficient then for my immediate purpos, that in point of *fact*, our system of education taken as a whole, has very little in it purely American. I do not scruple therefore to pronounce it decidedly *un-American*, even if it be not *anti-American*.

3. The third objectionable feature is, that the great mass of the system, is not only un-christian and un-American; but it actually has so little either of christian or American qualitys in it, that it would suit equally well any other form of government, any other state of society, any other religion, and any other national literature, regarding English and American as one. This position is undeniable; becaus it cannot be doubted, that the *greater* portion of time, dedicated to a liberal education in this country, is devoted to *classics and mathematics*. If any one doubt, let him only examin the course of study in our colleges, academys, and principal schools. If the quantity by pages merely be considerd, if it do not exceed all the other studys, at least it equals them. But when it is rememberd that the classics and mathematics require *ten times* as much time, as the same quantity of any other text book, whether in mental or moral philosophy, in logic or rhetoric, it is plain that I am right in my position, that the *greater part of our time* is spent on these studys. What now is the fact as to them? what is their true character? As to the mathematics, can it be denyd that they are just as fit a part of education in a despotism, or an aristocracy, as in a republic? Are they not equally applicable to the state of society which prevails in Prussia, Switzerland, Spain, or Holland, as to that of Great Britain or the United States? Who can doubt that they suit as well those countrys, where the religion of Fohi, of Brama, or of Mahomet exists, as those in which christianity is the general creed. And as to national literature, hav they any more connection with that of England and America, than they hav with that of Germany, Portugal or Italy? Let us apply the same test to the classics. That they hav nothing to do with forms of government is manifest. From the classics studyd in schools, and colleges, if we rely'd on them, we should know nothing to any material extent, even

of the political institutions of Greece and Rome; much less of those of any modern European country; and still less of our own. Now as to state of society. So far as the classics hav any relation to them, it is plain, that they can only enlighten us as to those wild and fickle which existed two thousand years ago, under the licentious democracy of Greece, and the compound of proud and turbulent aristocracy and democracy at Rome. With regard to religion, that they hav nothing to do with the Christian, is obvious to evry one, for they hav just as little connection with our faith, as with that of Burmah, Persia or Thibet. Lastly, altho' it cannot be said, that they hav as much to do with Arabic literature, (which studiously rejected the classic orators and poets;) as with ours, yet they certainly hav as intimate a fellowship with the literature of Spain and Italy, France and Germany, as with that of England and America. Confining myself therefore to *facts*, my position appears to me amply sustaind. It is then manifest, that mathematical and classical studys suit nearly as well all forms of government, states of society, religions, and literatures. The little connection, indeed, which they hav with religion is apparent from the remark made by Villers, in his work on the reformation of Luther, that the catholics, and especialy the jesuits, were so sensible of the absolute necessity of excluding the moral and political branches of knowledge, which the reformers were reviving, that they bestowd the greatest pains on the cultivation and introduction of classical and mathematical studys as the great business of education. How little these departments of education hav to do with forms of government and their administration, is apparent from the fact, that the principal Greek and Latin classics were studyd at Rome in the time of Juvenal, and in France under Lewis 14th, and Napoleon, with as little concern on the part of rulers, as at Geneva, Leyden or Oxford. Chateaubriand says in the Preface to his "Genius of Christianity," Bonaparte acknowledged that his work had contributed more to his fall, than any other cause. I am strangely mistaken, if he would not hav said, had his opinion been askd, that he regarded the classics and mathematics, as two of the high priests in that temple of French glory, of which he was the giant idol. Let me add



that the Delphin editions of the classics were prepared by catholic scholars in the age of Lewis 14th, for the education of the heir apparent to the French throne.

4. The fourth objectionable feature in our existing scheme of education is, that *it does not fill the mind with useful and entertaining knowlege*. You will observ, I do not speak here of *disciplin* of mind. That is a different question. As to the mathematics. What knowlege does a man deriv from them, which he can make use of, or to which he refers as valuable and entertaining information, in after life? As to valuable knowlege, except the first and most simple parts of arithmetic, I feel little hesitation in saying, as the result of my experience and observation, *that the whole body of the pure mathematics is ABSOLUTELY USELESS to ninety-nine out of evry hundred, who study them*. Now, as to entertainment. Does more than one out of evry hundred preserv his mathematical knowlege? Chancelor D'Aguesseau, it is said, kept up his acquaintance with them, as a recreation from professional pursuits. But where you find one such instance, you will meet with hundreds, who never found any entertainment in them: and who would think you were bantering, if you recommended geometry, and algebra and conic sections, by way of relaxation and entertainment, in the intervals of professional pursuits. I must say then, I take the fact to be undeniable, that the pure mathematics leav neither valuable nor entertaining knowlege in the memory. I do not of course include natural philosophy; because I admit that it does furnish both useful and entertaining information. Indeed if I could execute my scheme, I would banish to-morrow, with the single exception of common arithmetic, the whole body of pure mathematics out of our system. There could be no difficulty in filling the vacuum. Let it not be said that a knowlege of the pure mathematics is necessary to a right understanding of the mixd. This is true with regard to professors, and to those who desire to comprehend and preserv the profound science of the subject. To *them* it is indispensable; but it is *not indispensable* to those, who merely desire a knowledge of the facts, and an understanding of the principles, without being able to demonstrate a single one. Thus, for example, all can

understand perfectly the law of gravitation, the centripetal and centrifugal force, the Newtonian theory of the tides, &c. &c., without any acquaintance with the reasonings on the subject, drawn from the exact sciences. These reasonings are indispensable to one out of every hundred: They are useless to the ninety-nine.

Let us now apply the same test of useful and entertaining knowlege to the classics. I begin by the remark, that they hav certainly the advantage of the mathematics: but if not more than one out of every hundred of those who study the latter, preserves them, certainly not more than one out of every fifty of those who study the *former*, keeps up his acquaintance with them. How seldom are either the classics or mathematics the subject of conversation! Who carries a classic as a travelling companion, by land or by sea? Ten thousand pockets might be pickd without finding a dozen classics. As many mantel-pieces and study-tables might be searched, and the result would be much the same. The generality of those, who devoted ten and twelve years, to their study, hav abandond them for life, the instant they became their own masters: and they hav never resumed them since. The banishment from the conversation and study of educated men, in their maturer years, to so great an extent, is, in my opinion, one of the strongest proofs which can be given, that all these men hav decided *practically*, the question, "Do the classics realy contain any considerable amount of valuable and interesting knowlege?"

But we must not stop here. I ask boldly the question, "what is there in the classics, that is realy instructiv and interesting?" I know it is a literary heresy to doubt, and still more, to deny this. But I regard not such impediments, when truth is my object, and duty my standard of the good and useful. What then do the classics contain to recomend them in these particulars? Shut all your English books, and what would the student in your schools and colleges learn of Ancient History? The only answer is, he would know little or nothing. For example, what would he know of Egyptian, Assyrian, Median, Persian and Syrian history? A few scraps from Herodotus,

Diodorus and Xenophon, are the answer. Ask the same question as to Greek history, and if you treble the number of extracts, and add Thucydides, Plutarch and Polybius, you have the reply. Now, as to Roman history:—A few books of Livy, Cæsar and Tacitus, with Sallust, are the amount of Roman history, studied by our youth, in Latin. Who will venture the opinion, that any, but a most imperfect knowledge, of Roman history can be obtained, from school and college classics? It is then manifest, that the founders and promoters of our scheme of education, never could have intended them to teach Ancient History. But apart from this class of facts, there is nothing in the Greek and Roman historians that is valuable. The truth is, we derive our acquaintance with Ancient History, from Rollin, Mitford and Gillies, from Hooke, Ferguson and Gibbon. And who will not coincide, that the great majority of classical students acquire a more comprehensive and accurate knowledge from those authors: that they understand, and remember it better; and that it is a source of greater pleasure to them, than if they had spent five years more in studying Greek and Latin historians? The same remarks apply, of course, to ancient biography.

With regard to the Ancient orators: they certainly are not intended to teach Ancient History; for the plainest of all reasons; because they presuppose a knowledge of that very history. What other value is there in them? It can only be found in two things: in their views, political and moral, and in their reasoning. But of what real value to us, are their views of their own political history and institutions? who does not know that the civil and political liberty, and institutions of England and America, are, in no respect, whatever, indebted to the political philosophy of Greece and Rome, whether practical or theoretical. Our principles are derived, not from the study of classic models of government, but from the Christian development of feudal institutions. You may strike out of the history of man, all the political institutions of Greece and Rome, and England and America would still be what they are: and ours, the only model government for the world, that the world has ever seen. Did the founders of English freedom

acquire their spirit, or imbibe their lessons from classic lore? Did the English revolutionists of 1640, or of 1688, or our own, of 1776, build on the politics of Aristotle, or the republic of Plato, for political truths; or rely on Athenian and Roman precedents? Not so. They appeal to the peculiar principles of British freedom; to the character of the British constitution, and to British writers, as authorities, on a question of English freedom. And of what value are ancient morals to us, with the New Testament in our hands?—Then, as to their reasonings. Of what substantial worth can their reasonings be, founded on facts and relations, on laws, habits and manners, which are all foreign to us; in which we are not interested; and which are only matters of curiosity? Of what value are they? I ask, in comparison of the reasonings of British and American jurists and statesmen; of Erskine and Burke, of Marshall and Webster, on matters which deeply concern our past and present history and condition, and the prospect before us. This, little less than absurdity, of rejecting the study of our own, and of British institutions, for those, not only of a foreign, but of an ancient people, is one of the most extraordinary features of *things as they are*.

Now, as to the entertainment, derivd from studying the Greek and Roman orators. Will you find one, out of one hundred, who studys them with any pleasure, while in schools or colleges; or who ever takes the trouble to review them in after life? What orator ever prepard himself for parliamentary combat, over the pages of Cicero or Demosthenes? Chatham devourd the Bible, Milton, or Burrow's sermons. Fox, it has been supposd, had fashiond himself on the Greek orator as his model; but he admitted, to Dr. Parr, that he had never masterd him. Bossuet went not to these fountains for the waters of eloquence, but to Pascal and Homer. While Voltaire always had on his table, Massillon and Racine. And who, in our own country, with all the efforts to keep up classical studys, and the extravagant admiration of the ancients, who ever heard of Webster and Clay, of Pinckney and Wirt, of Cheves, Calhoun and McDuffie, seeking their energy, or reasoning, or resources, in Greek or Latin orators? Looking,



then, to the practice of orators themselves, and of ninety-nine out of evry hundred, who have studyd Demosthenes and Cicero, I feel that I cannot be mistaken in the assertion, that they hav all borne the most decisiv testimony to the fact, that there is neither entertainment nor inspiration to be derivd from such authors.

Having disposd of the Orators and Historians, let us now attend to the classic poets. Of what value are they? I answer, of *none*, so far as useful knowlege is concernd; for all must admit, that none is to be found in this class of writers. It is plain, that truth is a *very minor* concern, with writers of fiction. You can, therefore, only expect from them, amusement. But I would appeal to evry hundred, who hav read them, and ninety-nine will say, they would rather read Marmion and the Lady of the Lake, Ivanhoe and Kenilworth, than Homer and Virgil into the bargain. Who ever reads Homer and Virgil, in the original, for entertainment? If there be any such in the United States, I hav never met with them, or heard of them. But we are told of the morals of the poets, and their noble sentiments. As to their morals, who would be willing to hav a son, or brother, like the insolent and brutal Achilles, the hero of the Iliad; or like the mean and treacherous Æneas, the hero of the Æneid, if, indeed, it has any hero. What is the moral of the Iliad, from beginning to end, but war, in all its forms of slaughter and violence? And where is the moral of the Æneid to be found, but in the meanness, ingratitude and perfidy of Æneas, to Dido: and in his dishonorably and forcibly depriving Turnus of his betrothd bride, against her will, and then killing him? But again, we are told that in the sketching and shading of character, the ancient poets are unrivald. I am strangely mistaken, if there be not more power, fidelity, and beauty in Walter Scott, than in a dozen Homers and Virgils. Who would compare Achilles with Burley of Balfour; Agamemnon, with Cœur de Lion, or the Bruce; Nestor, with the Douglas; Hector, with Ivanhoe; Ulysses, with Louis 11th; Helen, with Effie Deans, or Constance; Andromache, with Ellen, or the countess of Leicester or Margaret of Branksome; Lavinia, with the Betroth'd or the bride of

Lammermoor; Dido, with Queen Elizabeth; or Camilla with Diana Vernon? And as to Calchas and Chryses, Cassandra and the Sybil, Meg Merrilies, alone, is worth a hundred such: while the death-scenes of Marmion, Front-de-bœuf, and the Templar, are more admirable than all the like in the Iliad and Æneid. What is there in them, to compare to the single combats of Burley and Bothwell; of Fitzjames and Roderick Dhu; of Ivanhoe and the Templar; of Saladin and the Leopard Knight? Again, we are told of the noble and moral sentiments of the classic poets. The beauties of Seakspeare are worth all the beauties of Homer and Virgil. There is more of the sublime, the moral, and the beautiful, of patriotism, in the penitent, self-sacrificing Roderic, of Southey, and in the virtuous, magnanimous Samor of Milman, than in all the character of the Iliad and Æneid, put together. As to the moral sentiment to be found in Homer, Juvenal and Persius, can it be compar'd to the Christian moral sentiment of Cowper? whose Task, I would rather hav written, than the Epistles of the first, and the Satirs of all of them.

Let me not pass unnoticed, Cicero's Offices, a book, of which a clergyman, the head of a college, has said, in a lecture on moral philosophy, "without the careful study of it, even at this time, a moral education must be allow'd to be *very imperfect*." If this be true, it follows, irresistibly, that they ought to be publish'd as an appendix to the New Testament, to *perfect the imperfect moral code of Christianity*. We still tolerate the Apocrypha, a mere human composition, as an appendix to the history and morals of the Old Testament. Why should we not welcome Cicero's treatis, as an *indispensable* addition, if that opinion be true, to our *unfinish'd* moral code? But in truth, so far is the sentiment from being accurate, that the Sermon on the Mount, alone, is worth all the Offices of Cicero: and the New Testament, so far from being an imperfect, is a perfect code of moral duty. The truth is, the moral philosophy of Cicero, like that of Epectetus and Antoninus, is of no more value, now that we hav the New Testament, than the works of Aratus, Manilius, and Ptolemy, now that we hav the modern astronomy. The ancient writers on morals are of no

more importance to ninety-nine out of evry hundred, who study Greek and Latin, than the old writers on the mechanism of the heavens. Both classes of the ancients belong, not to the sciences, in their present state, but to their history, and to the history of the progress of the human mind. They do not, therefore, concern, and cannot interest, more than one out of evry thousand of educated men; for how few hav paid any attention to the history of philosophy, or to the philosophy of history and society?

These are my views of the mathematics and classics, as sources of valuable and entertaining knowlege. They are views, which grew up gradually, I can scarcely tell how, in the course of twenty years after I left college, and hav been maturing and strengthening ever since. I giv them now as the fruits of reading and meditation, of conversation and observation, thro' a period of twenty-seven years. I cannot therefore but say, if the schoolmaster be abroad in the land, as he certainly is, he is not a valuable schoolmaster, so far as mathematics and classics are concernd; because they do not furnish useful and interesting knowlege to the great majority who study them. Thus far he is not in my opinion, the people's schoolmaster; because as to these branches, he is not the schoolmaster of our age and our country.

The fifth objectionable feature, in things as they are, is, that the present system *has no direct and obvious tendency as a good system ought to hav, to create and preserv the habit of intellectual improvmnt and the lov of reading.* Its tendency on the contrary is just the revers. This is matter of fact: and lies open to the observation of evry one, who has only to look abroad with an attentiv eye, and he will come to the same conclusions at which I hav arrivd. These are proof that the great majority of those, who hav study'd the classics and mathematics, acquir'd from them no lov of study and taste for reading, plainly because they study'd them as tasks, and without pleasure: and secondly of that great majority, all who acquir'd and preserv'd such a lov and taste were indebted for them to the poets, novelists, historians, biographers and essayists of England and America. Now, a system of education, which instead of creating that lov of study

and that taste for reading, leaves the young to make it or find it, when and how they can, is lamentably deficient in a principal duty. That this is one of the most important and sacred duties of instructors, can be doubted by no man. All will agree that the love of study and a taste for reading are among the chief securities of virtue and character, of happiness and usefulness in *the great majority* of the educated. Other impulses govern the *few*; but never reach the many; such as uncommon strength of principle and purpose, ambition and remarkable talents, or peculiar advantages of encouragement and example. The few require little or no stimulus to mental improvement. How much the many require, how difficult to select, to apply, to make operative, all teachers know to their sorrow. And yet, as tho' to create and secure to themselves a tenfold share of trouble, of trial, of temper, of mortification, they still persist in teaching the classics and mathematics, which are the chief, I may almost say, the only fountains of such torment to themselves and of such widespread calamity to their pupils. When will the schoolmaster who is abroad in the land, take a plain, practical, common-sense view of his office; instead of setting down contented, with theories, of education, which originated in other ages and countries, and none of which had *the people* in view. Why will he not study society, as it is in his own country? Its character as a Christian, American community; its wants and objects, as a republican, educated, reading people? The schoolmaster of *things as they are*, has indeed done much, and deserves our thanks, but the schoolmaster of *things as they should be*, will deserve and receive from the people of this country, Benjamin's portion of praise and gratitude.

6. The sixth objectionable feature in the existing order of things, is, that our schemes of education do not furnish *that discipline of mind, which the country stands in need of*. What, I shall be asked, do you deny, that the mathematics are an admirable discipline of mind? Where will you find such close and clear reasoning, such consummate logic. Grant it all, for the sake of the argument, but the question arises, what have the *materials* and the *modes* of reasoning of the *Mathematician*, to do with the materials and modes of reasoning, in the *moral*



sciences? If a man is to spend his life in thinking and reasoning about *matter* and its *forms*, and *relations*, let him devote all his youth to the science of *matter*. But on the contrary, if he is to live in the world of men, and to think and reason about the duties and business, and all their relations, public and private, does it not, then, seem to be the wise course, to draw his *materials*, his *habits of thinking* and *modes of reasoning*, from the world of *men*, not the world of *matter*? The great evils which now exist in all our schemes on the subject of thinking and reasoning, is, that the logic of mathematics is cultivated as tho' it were the logic of actual life; whether public or private. But it is the logic of neither. No one ever apply'd the thinking and reasoning of the mathematician, to the business or the duties of life. It would be as complete a misapplication of the geometer's art, as if we were to employ the forms of intricacies of the scholastic logic for the same purposes. The mathematician and the schoolman's arts, are equally strangers to the business and duties of real life. They have no more to do with the subjects and relations, with the trials and difficulties of duty and business, than the art of the astrologer. Now, the reliance placed upon the mathematics as a system of mental discipline, has led to the neglect of thinking and reasoning, peculiar to the moral sciences. If the time devoted to the mathematics, were dedicated to the latter, we should not only have sounder thinkers and better reasonists on the business and duties of life; but men incomparably better informed on religions, political, moral and mental philosophy.

Let us grant it, for the sake of argument, say the admirers of the classics, and we offer you in them the very desideratum you are in search of. My reply is a very obvious one. It is true, that you offer me books which treat of the affairs of men and nations, of their duties and business. But none of them concern me. They belong to a different age, state of society and country, to men among whom we never have lived and never shall live. Is it not wise to take our own age and country, our own institutions and state of society, as materials: and to train ourselves to think and to reason upon and from them; seeing that they are to be the subjects of all our duties and busi-

ness thro' life? Common sense cannot hesitate in giving an affirmativ reply; but unfortunately common sense has hitherto had but little influence in constructing schemes of education. And I fear it will continue to hav but little

“ Till warn'd or by experience taught, she learns,  
That not to know at large of things remote  
From use, obscure and subtle, but to know  
That which before us lies in daily life,  
Is the prime wisdom :

*Par. Lost, B. 8, v. 190.*

But the advocates of the classics will then say — What tho' we grant your remark to be just, will it not be conceded that, independently of the facts, principles and reasonings containd in the classics, the very study of languages, in the application of rules of grammar, and in the investigation of the meaning of words and sentences, is of itself an admirable disciplin of mind? My reply is again a very obvious one. Here also, you overlook in your anxiety to vindicate the classics, the true ends of education. If men had to spend their lives in thinking and reasoning *about the meaning of words and sentences*, there would be justice in your argument. But they are on the contrary to spend their lives in reasoning and thinking *about men and things*: and these presuppose a command of language, a knowlege of the meaning of words, and of the construction of sentences. Very true, it will be said; but is it not the very disciplin thro' which you go in the study of the classics? which fits you thus to think and reason about men and things.

My answer is, it is not; for the study of Greek and Latin sentences, teach me to understand English sentences, no more than the study of Spanish, French or Italian: not as much indeed; because these resemble English much more in evry respect, than the ancient languages. Besides, if it were granted, that such was the efect of studying Latin and Greek, what a waste of time to accomplish the purpos; when nine tenths of what you study has nothing to do with English. The proof is easy. There are in our language no cases, no declensions, no conjugations: we hav no government but the simple rule, that prepositions and activ verbs govern their objects. Of verbs, prepositions, adjectives, participles, adverbs, as governing difer-

ent cases, we know nothing. Now, turn to your Greek and Latin Grammars, and how much, after taking out all this do you find applicable to English? The only answer is, about *one tenth*, if as much: and that one tenth consists for the most part of the plain, simple rules of universal grammar. Why then should I be tormented and perplexed by the study of those nine tenths, which hav nothing to do with my language, when the remaining one tenth can just as well be obtained from any other foreign language, and of course, still more perfectly from my own? Now, all my thinkings and reasonings about men and things are to be carry'd on in English. Would it not seem wiser then, to learn the art of thinking and reasoning from the English itself, rather than from a foreign language? the more especialy too, when it is considerd, how exceedingly the idioms of Greek and Latin differ from those of our own tongue.

7. This leads me to the next objectionable feature in our existing schemes of education. I refer to the *neglect of the study of the English language*. This, beyond all doubt, is sacrificed to the study of Greek and Latin. Remove these, and the study of English alone could take their place, and we should hav a hundred admirable English scholars, where we now hav ninety-nine, *neither* Greek, Latin nor English, and one, *tolerable* as a classical, but inferior as an English scholar. English is the instrument, by which the great majority are to obtain characters, standing, employment and property: by which they are to discharge the offices, dutys and business of society; by which they are to enjoy domestic and social happiness, and all the rational innocent pleasures of life: and by which they are to serv God and their country, their familys, friends, and the human race. Yet this language of such incalculable value, is most strangely neglected, instead of being the subject of study from beginning to end, in the school, academy and college. I should not regard myself as discharging one of the clearest, and most interesting of dutys, if I did not inculcate on the young mind the most profound respect for their noble, admirable nativ English. I would hav them to regard it with the sanctity of feeling, with which they venerate a father, with the deep and pure love, with which they cling to a mother.



A thorough knowlege of the English grammar and English language is indeed a most rare acquirement, in the student who has finishd his education at our colleges. I scarcely ever met with one who possessd it. For myself, I know that after I had graduated, I was obliged to study the English grammar myself, to make up for my deficiencys. The degree of Bachelor of Arts, so far from pre-supposing that the graduate is master of his own language, is on the contrary in too many instances, a proof that he is not. Such is at least the very clear result of my observation and experience.

8. The next objectionable feature in our present schemes of education is, that they teach English composition very imperfectly; while extempore speaking and conversation find no place in the scheme. Now, the command of the English language in these three forms, is absolutely indispensable to evry educated man in our country; and the neglect of them is therefore the more to be wonderd at, and lamented. It is plain that a very large amount of all public and private business must be conducted thro' the medium of writing. Look at the hundreds of editors, and the thousands of contributors to our public prints, throughout our country; and at the immens amount of public and private business transacted thro' letters, which cannot be composd by any study of epistolary forms. The truth is, English composition ought to be a prominent part of all education from the time the hand writing is well formd, to the exercises at commencement. It is one of the best exercises of the mind that can be devisd for the cultivation of thinking and reasoning, and for acquiring the art of using and applying our knowlege. Facility in composition is only to be acquird in most instances, by continued practice thro' a long course of years. A theme, or essay, or call it what you will, ought to be requird once a week from the age of ten, till education is finishd.

If composition is neglected, how much more is extempore speaking. I do not mean of course speaking *without* preparation, but the revers, speaking *after* preparation. As the matter now stands, this most important branch of education is left in the hands of the students in their debating societys. These are acknowlegd to be very valuable institutions, by all who



know any thing of the history of colleges. In my opinion, evry class, whether in school, academy, or college, ought to become according to its degree of improvment, a debating society, the tutor or the professor of rhetoric, being the presiding officer. Look at the time spent in teaching declamation, that is, the art of delivering with suitable energy, variety and grace, the compositions of *others*; an art absolutely useless in itself, except to the actor or the reciter of specimens of eloquence or poetry. But the art of speaking *one's own* compositions, whether committed to memory or deliverd extempore, is totally neglected. Surely this is a strange contradiction—to teach the art of declaiming, and yet not to teach the application of it by each individual in his own case. Is not this much the same, as to instruct apprentices how to make *models*, and yet never to teach them how to make *the very things*, for whose sake only, the models are of any value. Now, why should not the extempore speaking of the student furnish an opportunity for applying the art of declamation to its only legitimate, because its only useful object, extempore speaking. I would hav the teacher, while delivering his opinion, to rise and to set the example himself of applying declamation to the art of extempore speaking. It is to be rememberd also, that preparation for this exercise is among the most efficient modes of improvment that is known in the cultivation of thinking and reasoning, and the application of our knowlege. I need hardly say, that all my remarks as to the value of composition in actual life, for the transaction both of public and private business, apply with still greater force to extempore speaking. How many speeches are deliverd *in legislativ halls and courts of justice*, in comparison of the reports and decisions that are written. In popular assemblys and in an *immens number of societys* of various descriptions, almost evry thing is done by speaking, and not by writing. And yet, this art, absolutely indispensable to the social and public business of the country, is untaught; while its shadow, its mere mask, declamation, is assiduously attended to. Is not this, like the statuary, who should instruct his pupil in the costume of statuary; but should leav him to learn the sculpture of the human form, by his own unassisted efforts?

I complain also of the existing schemes of education, because they do not teach the art of conversation. I say the *art* of conversation; for it is indeed a noble art: and well deserves to be rankd as an important branch of education. How much of human happiness, usefulness and business depends on this talent! How much of public and private duty and influence! How entirely does it fill up the vast blank, which is left unoccupy'd either by the art of writing, or by that of speaking! Among the educated and polishd, the faculty for conversation is studiously cultivated as an object of taste, for the sake of exceling, and as a promoter of social pleasure. Now, the possession of the art in a much inferior degrees, is a valuable acquisition to persons of evry description. The highest are not too elevated, nor the humble too low, to partake of its benefits. We may call it indeed the friend and companion of all, and emphaticaly of the people. A very important object is undoubtedly gaind by the introduction of this practice into education. It will aid in removing the restraint, which many times exists between a teacher and his pupils, impairing his influences over them, and maintaining the outward form of authority, without any solid and cordial support in the esteem or respect of the young. To engage once a week in a free, yet well-bred and perfectly respectful conversation, could not but strengthen the bond of union between the instructor and his scholars; for the candor and warmth of social intercourse would draw them closer together. The subject of this weekly conversation should be the compositions of the class, as furnishing a subject ready to hand, upon which most, if not all would be prepar'd, of course. A great object would be, for the master to criticise the papers handed in, leading the pupils themselves to take part in it by proposing questions for them to answer; and thus inducing conversation on the various errors or oversights, which the superior skill of the teacher might detect. I should not rest satisfyd, however with conversation merely on that day. It seems to me, that in many instances the teacher ought to make the lesson the subject of conversation, rather than of recitation. I apprehend he could just as easy satisfy himself by a few questions on a sentence, whether the scholars had studyd it, as by

hearing them recite it. Indeed I should regard it as a much more certain method; for they may recite without understanding it, but they cannot answer judicious questions, without understanding it. This plan would enable him to save a great deal of time, now lost on unnecessary details. Besides it has this capital advantage. It does what the whole system, as now administered, is radically defective in, *it draws out the minds of the pupils*, and gives them an activity of exercise, which is sadly neglected in the present plan. Now, conversation is decidedly one of the best means of improving the mind, by putting in requisition all its powers, not separately, but happily combined together in their action. The colloquial intercourse of inferior with superior minds is an admirable species of education for the great majority of them, having the tendency to raise them gradually above their own standard. To cultivate such minds also in this mode, cannot but create as a necessary consequence more of self-reliance, because it gives a readier command of their own powers and resources. Nor can we fail to see, that the effect of a change in this respect in education, would be, thro' the influence of pupils thus trained, to improve conversation in its style, materials and spirit. May I conclude this part of our subject by an illustration? Conversation is to the mind like daily exercise to the body; while composition and extempore speaking are like long journeys. These are indispensable to the few, tho' for the sake of the many; that is indispensable to the many, for their own sakes. Hence the obligations of teachers to cultivate those three branches assiduously. Certainly "the people's school-master," if he rightly understands and duly appreciates those obligations, should not fail so to do; and yet he does.

9. The ninth objectionable feature in the present system of education is, that while there is some apparent attention paid to English grammar, (and taking the whole scheme of school, academy, and colleges together, *it is more apparent than real*;) yet there is no attention whatever paid to *speaking* good grammar. Does it not seem strange, that so much pains should be taken to teach a boy the rules of grammatical speaking, and yet *that he should never be exercised in them by actual practice?*



Is not this another error in things as they are, precisely analogous to that which teaches declamation, but not extempore speaking. Does not each of them teach *the THING to be applied, without teaching HOW to apply it?* Now, it is the plain and undeniable duty of a master, not only to take care, that no bad grammar be spoken by the pupils at any time, within his hearing, a thing of more constant occurrence than most instructors are aware of, but to make *instruction in grammatical speaking a regular exercise* of the school. This end is at once attained, in the most simple and beneficial form that can be devised, by recitations in the form of conversation: and by critical examinations in the same mode, of the compositions of the class. Now, if the master would make this a *daily* business, he would accomplish far more than he now does, with all his theoretical instruction. Grammar then would cease to be, as it now is, the useless torment of *children and boys*, and would become, as it ought to be, the study only of *youth sufficiently advanced to understand it, with little or no trouble*. In this mode, all the time now wasted on grammar would be saved: and more would be understood *and known of it* in six months, than is now attained in several years.

I have thus completed my survey of *things as they are* in education: and have endeavored to show you, that the schoolmaster, who is abroad in our land, is not the schoolmaster of our age and country; that he is not a wise, observant, practical schoolmaster; that he is not the people's schoolmaster; because he does not consult their *best interests* in the *best modes*. I have presented to your consideration nine objections to our existing schemes of education. I recapitulate them briefly.

1. The system is not *decidedly religious*.
2. It is not *decidedly American*.
3. It suits equally well other ages and countrys, forms of government, states of society, and literature.
4. It does not fill the mind with valuable and entertaining knowledge; because the mathematics and classics, which occupy so large a portion of youthful time, do not furnish either.
5. It does not create and preserve the love of study and a taste for reading.
6. It does not furnish the disciplin of mind which our country needs.
7. It neglects, strangely and unhappily, the study of



the English language. 8. It teaches composition very imperfectly, and extempore speaking and conversation, not at all. 9. It does not teach pupils to *speak* good English. However much it may be doubted, whether all of these objections are of equal avail against the existing order of things, it cannot be denyd, that there are both truth and reason, in a greater or less degree in all of them. They deserv then the serious consideration of all, who are engaged in the instruction of youth.

I proceed now to the second grand division of my subject: and propose to lay before you the correctivs to the nine objections, which I hav made. In doing this, I shall present to you things *as they should be*, in my opinion, contrasted with *things as they are*. It will be perceiv'd, that the heads already presented hav been examind, some very briefly, others extensively. Thus will my labor be diminishd in this second division; whilst it has had the efect as I hope, of deversifying the subject by varying the mode of treating it. The reasonings offerd so much at large under some of the topics, will render very little necessary beyond a statement of opposit views.

1. Things as they should be, demand then imperatively, that education should be *decidedly religious*. It is granted on all hands, that religion is the highest interest of man; that it is the cement of society and the foundation of government; that it is the best safeguard of duty, and a fountain of the purest happiness. It is also granted, that nothing can supply its place, that arts and sciences, learning and eloquence, genius and taste are of little value without it. Equally is it granted, that the great majority who come out of our schools, and colleges, learn *nothing* in them of this momentous concern. Can this be right any where? How much more is it wrong then, in a country where the people, being and doing evry thing, are uncontrol'd, but by the *voluntary* restraints they lay upon themselvs. Is not religion incomparably more important in such a case, than where an old establishd order of things, in a good measure independent of them, commands the habitual respect and obedience of the people? It is granted by evry intelligent man, that religion is the chief safeguard of American institutions; that none but a religious people can remain free: that

without morals, there is no foundation or cement for government, and that society must be a chaos, fit only for despotism, aristocracy, or anarchy. And yet, tho' all this be granted, the Christian religion, emphatically the religion of the people, is not made a part of the scheme of general education. I cannot but regard this as a great calamity to the country: and it becomes well the people of the United States, to consider whether they are not guilty of a striking dereliction of duty to their posterity, by thus excluding religion from their daily course of instruction. Let the schoolmaster who is abroad in our land, answer then the question, is he a Christian schoolmaster?

I *hav* said that nothing can supply the place of Christianity. A moment's reflection will put this beyond doubt. It is the only religion that is spiritual, intellectual, moral; the only one that fills at once the soul, the mind, the heart; the only religion that is profound in doctrine, simple in precept, and perfectly practical; the only one that teaches the most enlightend duty and the most enlargd usefulness; and enjoins an inflexible faith in God, and comprehensiv, considerate, tender love to man. Such a religion was evidently given to be the only basis of all character in this life, as it is the only security for bliss in the world to come. It was given as the sole standard of duty; the sole test of usefulness; the sole fountain of happiness, temporal and eternal. This religion was vouchsaf'd to man, to teach him what he can never learn from any other source, the character of God, his own character and necessities, his relation to God and his fellow-men, and his own destiny, whilst it meets the demands of evry form of government, of evry state of society, and of evry condition of life. It is equal to the most sublime, as to the most humble duties, to the most extended, as to the most minute usefulness, to all that the public can require, or the individual need. It was given to convert the Pagan into the Christian, by abolishing his system of religion and morals, personal, social and public; by working a thorough change in the principles and character of his relations, public and private; by efecting a fundamental revolution in the spirit of his institutions; by substituting the will of God for the will of man; the

rule of duty for the rule of expediency: and the meek, benevolent, long-suffering virtues of the Prince of Peace, and God of Love, for the proud, destructive, unforgiving heroic virtues of Grecian and Roman Patriots. This religion was given to work an entire change in the character, habits and prospects of man; to purify, reform and regenerate society and government; to make each distinct people a Christian nation, and of all, a Christian world.

Now, it is impossible that Christianity can ever accomplish its object; *unless it be made an element of all general education*: and enter into the daily administration of the whole system. The first great reform to be made then in things as they are, so as to make them things as they should be, is to introduce religion into the every day instruction of school, academy and college. The Bible should become a text book, from the infant-school to the university; not only as the fountain of duty and usefulness; but as containing history, the most authentic and valuable; biography the most instructive and interesting; the most profound philosophy, theological and moral; the most enlarged yet practical wisdom; eloquence and poetry, the most sublime, pathetic and beautiful. The scriptures should draw along with them, as a matter of course, all the requisite text books to explain and illustrate their history and biography, antiquities, manners, customs and geography; as also their peculiar theology and morals. With the great advantages now afforded by the higher order of Sunday-school books, for the selection of such works in the scholastic and academic departments, there could be no difficulty. It would be one consequence of this great change, that the philosophy of Paley could be no longer tolerated: and, when rejected, either the Bible alone would be the standard of moral philosophy, or some work like Jonathan Dymond's Essays, must be adopted as a worthy hand-maid of the Christian Testament. Or, perhaps, such a body of sermons as Dr. Dwight's on the ten commandments, might be advantageously introduced. It would not be difficult, if the demand for them should warrant it, to select from the best English and American Divines, a couple of volumes that would exhibit a very satisfactory view of Christian morals.



2. The second great change, which should be wrought in the existing system of education, is to make it *decidedly American*. This would seem to be as obviously right and expedient, in a temporal point of view, as the preceding, in an eternal. That the history and institutions of our own country demand more of our time and attention than any other, cannot surely be doubted. Does it not then appear strange, that they should form so inconsiderable a part of the studies of American youth; when every one admits that to be ignorant of them is disgraceful to the man. How shall the man know them as he ought? except he be well informed as to facts; and be deeply imbued with their spirit, in early life. This is obviously the wise and efficient course, and in this respect, there must be an AMERICAN REVOLUTION IN EDUCATION, before it will be fit for and worthy of this country. I would then propose that American history, biography, and geography should become part of every plan of general instruction, thro' the whole course of education. This would commence with the discovery of America, would embrace the history of all the other countries of the new world; would present the annals of each of our states of the revolution, confederation, and new constitution, down to the latest period, to which an authentic, well written history could be obtained. American biography follows of course. I do not name the Life of Washington; because it is, to a vast extent, identical and co-extensive with the history of his country. But the lives of the most remarkable of the signers of the Declaration of Independence, with those of Franklin, Green, Jay, Henry, Morris and others, are worth incomparably more in the education of Americans, than the whole body of classic biography, notwithstanding the sentiment of Theodore Gaza, that if all books were about to be destroyed, but one, he would, if he had the selection, save Plutarch. Let us present the following consideration, in favor of American history and biography. If there is not time for studying both the foreign and domestic departments of these branches of knowledge, which ought to be preferred? Assuredly no one can hesitate in replying " unquestionably our own." Again, if there be time for the study of both, which ought to be preferred? Can but one answer be



given? certainly our own. Let us make sure of that in the first instance, and then whatever can be spared for the other, shall be given to it. Perhaps, it may be said that ancient is the foundation of modern history, and therefore ought to be first taught. The reply is an obvious one. If your system contained a *complete* course of ancient and modern history, there would be sense in the remark; but in truth it comprises nothing of modern, but what is found in one or two juvenile books, and as to ancient history, you offer nothing, but *disjointed fragments*. I do not however admit the justness of the remark, for however novel or strange the opinion may appear, I am convinced, that the best plan is to study history backwards, not forwards. This remark applies to the history of the world as divided into great periods; to the history of *particular nations*, as divided in the same manner; and to the history of great events, if sufficiently independent of each other, as the American compar'd with the British and French Revolutions: the reformation, compar'd with the discovery of America. The very fact that the history of different countrys, and of great periods, are written as separate works, establishes this position. The history of each nation is far more connected with that of cotemporary nations than with any that preceded it. The history of evry people is to a far greater extent independent, than dependent on that of preceding nations. It is the same with the history of remarkable eras in the life of any given nation: and with regard to periods of a more general character, such as the crusades, and the thirty years' war, the great mass of facts which constitute the history, are independent of preceding history. And as to either class, a suitable introduction, and suitable explanations in the body of the work, would be all sufficient for the vast majority of readers. I am not providing, it will be observed, a course of history for the profound student of the history and philosophy of society, in its progress from the plains of Shinar to the prairies of our great west, and in all its phases of the savage and barbarian, of the civilized and the polishd.

I am sensible that succeeding history is always more or less connected with the preceding; but this connection is much

more obvious and important in the history of society and its institutions, than in what is commonly call'd history, and especially *ancient* history, that is the annals of *governments* and *rulers*. Now the latter is chiefly occupy'd with war and foreign relations: and would occupy the years of childhood and boyhood; while the former is more particularly devoted to institutions, and domestic relations, and would be reserv'd for youth and early manhood, supposing education to cose at twenty-one. So with regard to biography. *Private* or *personal* biography should be the study of early years, but the lives of *public* men, including eminent clergymen, missionaries, and philanthropists, which belong properly to the historical department, would be laid aside for the period between sixteen or seventeen and twenty-one. I regret that the value of *private* biography is so little estimated. The lives of *warriors* above all others, seem to be selected for school-books; as tho' in the eye of religion and reason, and as tho' in our age and country, the warrior were not a *subordinate* character. Is it not altogether wiser, safer, and more consistent with the spirit of American institutions, to put into the hands of our youth, the lives of men, eminently useful as Christians, and philanthropists; as professional men, merchants, and mechanics; as artists, farmers, seamen and travelers? The warrior is but the gay plume, the graceful tassel of society: *they are society itself*. By this change, we accomplish two objects, in my judgment, of great value. First, we keep before youth continually, classes of character, of events and scenes, of virtues and vices, arising out of conditions of life, for which the great majority of them are destin'd. Such biography is therefore an actual preparation for real life. It is constantly familiarizing them with facts, which are to become under various modification, the very substance of their own, and of the lives of all around them. Second, this species of biography is calm and grave, breathing the spirit of peace, usefulness and benevolence; whereas the life of the warrior, like his arms and dress, is gaudy and full of the new and unnatural, compar'd to ordinary life; and of cruelty, pride and misery, when contrasted with the usual course of events in citys, villages, or the country at

large. Hence, we should not set before the young mind, an ostentatious, exaggerated, dazzling standard of human life and character, of reputation and hope. On the contrary, we should present a scene, plain and serious, teaching evry where private and social duty and usefulness, in the very walks and relations of life, which the great majority must occupy. How few of the multitude who are educated, are to be public men: and how fortunate for the country, how happy for themselves, if all our public men had been traind in early life, in this plain, valuable, benevolent school of biography.

The third great change, which I desire to see wrought in the existing schemes of education, would be to make them in all respects *peculiarly suitable to our religion, government, state of society and literature*. It is manifest, that these objects would be attaind in a great degree, by the alterations propos'd under the two preceding heads: and all beyond that which might be desirable, would be accomplishd by the changes to be hereafter mentiond. The combin'd effect of all would be to make education, as it ought to be, the natural offspring of its own age and country, suited to their present state and exigencys and thoroughly prepar'd for its own progress and prospects.

4. The fourth great change, which I propose, is to provide in evry stage of education *an abundant supply of useful and entertaining knowlege*. This would be partly accomplishd, under the two points previously noticcd. From the views already presented, under the corresponding heads of my first division, you will not be surpris'd, that I am prepar'd to lay aside both the classics and mathematics, as departments of education. I hav been gradually brought to this conclusion, thro' a course of years, founded on personal experience, observation and long continued reflection. This result is directly contrary to all my original opinions and predilections: and being unable to trace the change to any motivs of selfishness, ambition, disappointment, or to any other like source, I am constraind to act upon it, as a deliberate, dispassionate conviction, equally approv'd by my conscience, mind and heart. I hav said that I would retain so much of common arithmetic, as is valuable for the business of life. All the rest I should discard, and with them, as fit companions in



the department of the useless and unentertaining, I would banish both Greek and Latin, and all the classics, from a course of general education. Having satisfy'd myself, that the knowlege which they contain is valueless and uninteresting to the great majority, who have been hitherto compeld to study them, I do not scruple to abandon both. Being equally satisfy'd myself, that the disciplin of mind which they impart, is equally worthless to that same majority, I do not hesitate to abandon them on this account also. I propose to substitute, what cannot be denyd to be both useful and entertaining knowlege: and a species of disciplin more closely connected with, and better adapted to, the dutys and business of the great majority of the educated. It is plain, that I regard languages and mathematics as belonging to the department of *particular*, not *general* education. I would leav those, who need the former, as professional men or scholars: and such as require the latter, as engineers, surveyors, architects, navigators, professors, to obtain them, just as they do whatever is *peculiar* to themselves, and *not common* to them and the community. In a word, I regard the mathematics and the classics as belonging to the department of *professional*, not to that of *popular* education: and the classics, as properly an *ornamental*, not a *useful* branch of study. They must therefore, in my view, be rejected, in any scheme of *things as they should be*, which "The people's schoolmaster" might establish.

Let us now attend to the substitutes proposd. I have already said, that I should retain natural philosophy: and indeed, not only should I gladly keep it as a part of the course; but I should rejoice if thrice the time were spent upon it, which is now devoted to this branch. I should add also an extensiv course of natural history, as being full of curious and valuable information: and should especially cultivate the departments, which treat of man, animals and plants. These are more open to the knowlege and observation of most men: and whilst they would be more readily preservd, they would become more extensively and frequently the subjects of conversation. This I regard, as one of the most important objects of *general* education, viz: to furnish materials and inducements for intelligent



and entertaining conversation. The present system, as to the great majority, is utterly barren of both.

To natural philosophy and natural history, I would add an extensive course of geography, beginning with the study of *maps only, without books*, and ending with such a book as Maltebrun's. Too little attention is paid to this important and interesting department of knowledge. To a reading people like the Americans, who cannot take up a newspaper, without feeling the necessity of geographical information, its value must be obvious. As connected with this branch of education, I should rank those works, which treat of the wonders of art and nature. I can only say, that in my judgment, a young man would find more valuable and interesting knowledge in such books, than in the fragments of Greek and Roman history taught in our seminaries. We may arrange under the same head of geography, those publications, which treat of the manners and customs of different ages and countrys. These belonging to the department of the *costume*, not of the *institutions* of society, would be matters of curious and entertaining, not of useful knowledge; but as such they would have their value, especially in conversations. Geography seems also to embrace with propriety, the subject of travels. Many volumes of this description are full of useful and amusing facts, well worthy of being treasur'd up as materials for conversation; and like many other subjects already noticed, for argument and instruction, in speaking and writing. Take an example. To New-Englanders whether at home or abroad, the travels of Dr. Dwight, are more full of the instructive and entertaining, than the Livy, Cæsar and Tacitus they study at school.

I have already presented the subject of American history and biography. Let us now turn to the foreign. I regard English history, beginning with the age of the reformation, as more important to the American, next to the history of his own country, than all other history. To that, therefore, I would have a large portion of time devoted: and the same remarks apply to English biography, including like the history, both Scottish and Irish. To English history, prior to the age of Henry 8th, less attention would be necessary; because with a few exceptions,

it is like ancient history, rather the annals of a succession of chiefs, than the history of the progress and development of a community. I would add to English history that of modern Europe generally; selecting particular periods and works, and the history of France especially on account of its intimate connection with that of England and Europe at large. Continental biography would of course be included in the plan.

It may perhaps be said, that such a mass of history would overload the memory and that in the cultivation of that faculty the understanding would be neglected. If it should be so, the fault would not lie in the subject or the student, but in the teacher. Let him make it his business to draw out the minds of his pupils, by requiring them to study the characters of men, as well as the motives of events, and to form and express their judgment on questions of public and private policy, of justice and injustice, of wisdom and folly, of propriety and impropriety. History and biography furnish the most abundant materials for the exercise of the thinking and reasoning powers of youth. Here also we see the advantage of the conversational mode of instruction; which would enable the teacher, without going *thro'* the whole lesson as usual, to satisfy himself whether his pupil had really studyd.

Following the order of the 4th head of my first main division, I come now to eloquence. Having laid aside the ancient, I should of course adopt the modern. Considering the English and American as one, I should introduce an extensiv course of Christian, civil and literary eloquence.

The first I would take from the best sermon writers of England and America, not with a view to doctrin and morals which belong to the first head of my second main division; but with a view to illustrate the evidences, character, relations, influence and progress of the Christian religion. The second I would select from the most able and eloquent speeches and opinions of statesmen, lawyers and judges, both English and American. Nor should I feel any difficulty in believing, that a young man who should study such a course, would be incomparably better educated, than he who had read all Cicero and Demosthenes.

My reason is a very obvious one. Eloquence, in all its departments, is a commentary on, and an *illustration* of the institutions of society, and is properly a branch of the philosophy of history. Preferring, therefore, the history of my own country and of England to every other, it follows of course, that I should prefer American and English, to Athenian and Roman eloquence, whether I regard their usefulness or interest. The former is the offspring of the genius of the age, and of the spirit of the institutions of the two nations; the latter belongs to remote eras and foreign countrys. The third or literary department would consist of a selection of the ablest and most eloquent essays or articles in reviews illustrating various points in history, arts and sciences and literature: and serving as profound and eloquent commentaries on many of the facts and principles, which the course of education had already presented to the student. In such a volume, for example, I would have Dr. Channing's two articles on Buonaparte, Mr. Quincy's address on the second centennial anniversary of Boston, Mr. Webster's address on the landing of the Pilgrims, Mr. Everett's Phi Beta Kappa Oration at Yale; the articles in the Edinburgh Review on the Lake school; the Lady of the Lake, Leckse on Government, Alison on Taste, Milton's recently discovered work; in the Quarterly, on Gifford's Pitt, and the East India college at Hartford. These are but specimens: and I fear I do injustice to other writers and other articles of equal merit, by venturing this selection.

I have said, that elegance is properly a department of the philosophy of history. Let us now complete the department. The history of the institutions of society, of the structure and operations of government, and of literature, are embraced under this head. These branches are necessarily interwoven with history, and if this be written by able men, it contains abundant illustrations of those important particulars. But distinct works ought also to be studied, where they present noble views of the progress of events, or principles. For example, to name a few, Ferguson on Civil Society, Stewart's View of Society in Europe, Villers on the Reformation of Luther, Hallam's Middle Ages, Burke and McIntosh on the French Revolution, Hallam's

Constitutional History of England, Brodie's examination of Hume's errors, Adam Smith and Ricardo, Pitkin's Civil and Political History of the United States, the Federalist, Story's large work on the Constitution, &c.

The next subdivision of this fourth head leads me to the poets. Having rejected the classic historians and orators, the poets must share the same fate. And tho' I feel that I must expect to be denounced as a literary heretic; yet do I experience no compunction whatever in exchanging, as I do most cheerfully, Greek and Latin for English poetry. Whatever may be tho't of the preference, I do not hesitate to banish the one for the other. Instead of Homer and Virgil, I should take *Paradise Lost* and *Regain'd*, Milman's *Samor* and Southey's *Roderic*, *Marmion* and the *Lady of the Lake*. The *Georgics* and *Hesiod* should give place to the *Seasons*, the *Task*, the *Art of Preserving Health*, the *Pleasures of Imagination*, and *Childe Harold*. For the art of poetry, I would substitute the *Essay on Criticisms*, while the *Satirs* of Horace, Juvenal and Persius, should yield to Cowper's moral poems, the *Traveler* and *Deserted Village*, the *Essay on Man*, and Boyse's *Deity*. The odes of Horace and Anacreon would be laid aside without reluctance, for a selection from the occasional poems of Byron, Hemans, Campbell, Wordsworth, Rogers, Moore, and others. If any one should remark that several modern poems are assign'd to the vacant nich of one ancient poet, and should thence be dispos'd to infer the superiority of the classics, I take leave to say, that the conclusion is totally unfounded, in my opinion at least. For I do not doubt, that the *Paradise Lost* is worth the *Iliad*, *Odyssey* and *Eneid* all together: there is more of sublime, rich and beautiful descriptiv poetry in *Childe Harold*, than in half a dozen *Georgics*: and Mrs. Hemans has written a greater number of charming little pieces, than are to be found in Horace and Anacreon. Besides, it ought to be consider'd that the time spent upon a hundred lines of a Latin poet, would enable you to master more thoroughly five hundred English verses. Nor let this be overlook'd that one hundred of the latter will produce a greater effect on the mind, heart and taste, than the same number of the former. This results from two considera-



tions: 1. Because so large a portion of time and attention is unavoidably bestowd upon the meaning of words, and the grammatical construction of sentences, that the great majority of those, who study Greek and Latin, care little about and understand still less of the writer's thoughts. 2. Because Madame De Stael is certainly right when she says, that no one can perfectly apprehend and relish the literature of a foreign language. This is the more true, precisely in proportion as the reader is unskild in the language, and his mind unimprovd. How little the boys who study the boasted beautys of Homer and Virgil, of Horace, Pindar and Theocritus, can know about them, is intelligible to evry one, who has ever heard the best of them reciting in the classic poets. Perhaps it may be said, if this be true, still the modern poets are but imitators; and therefore it is not wonderful, that these require five hundred lines to supply the place of a hundred of those. My study of the ancients and moderns, has led to the conclusion, that there is as much originality among the moderns, as among the ancients. I do not agree with Voltaire in his paradox, that originality is nothing but judicious imitation. Such is indeed the originality of Virgil. But how much of the ancients do you find in Shakspeare, Milton and Byron? And where shall you look in classic poetry for the fountains of the Allegro and Penseroso, of the Rape of the Lock and the Essay on Man; of Marmion, and the Lady of the Lake, of the Minstrel, Gertrude of Wyoming, Rimini, and the exquisit poems of Mrs. Hemans?

From the department of ancient poetry, we pass to that of Pagan Ethics. But this has been already disposed of, under the head of religious education.

5. The fifth subdivision of this second general division, corresponds to the same head under the first. There, I objected to the existing scheme; *because it has no direct and obvious tendency to create and preserv the habit of intellectual improvement, and a love for reading.* If I am right in the *principles*, upon which I propose to substitute English and American, for classic writers, then it cannot be doubted for an instant, that my system is incomparably better fitted to produce so desirable a result, than the present. Should any one question this, let him only look at

the avidity, with which boys read books of biography, history, travels, poetry, fiction in their own language, and contrast it with the reluctance or mechanical obedience, with which they study the classics.

6. I hav said under my first general division, that the sixth objection to the existing system of education is, that it does not furnish *the disciplin of mind, which the country stands in need of*. If I hav succeeded in demonstrating that position, I shall hav left very little doubt that the principles of that argument will lead without difficulty to the conclusion, that the plan, which I am proposing is calculated to produce the very disciplin of mind, which the country needs. I hav said, that the disciplin wanted, is that which is to be derived from the study of the human, not the material world; from the study of men and things, not of words and idioms. Now my scheme abounds in the *moral materials*, which are thus indispensable; for they are found in the history and public and private biography, which fill so large a space. It is equally obvious that such works furnish also abundant exercise of mind, in the reflections and reasonings of the writers on the motivs and actions of men: these coupled with the writers in the departments of eloquence, and of the philosophy of history, giv to the mind *that very species of disciplin*, which is so much needed in our country.

7. My seventh subdivision leads me to provide a remedy for the neglect of the study of the English language. I need hardly say, that I should not commence this study until the mind was so far open and improv'd as to understand it on principles, and without the necessity of committing rules to memory. Then it would be intelligible and delightful to the young mind. It would then be like taking a youth, when he could comprehend it, into an extensiv and complex machine, and making him acquainted with the mutual relations and reciprocal actions of the various parts. English grammar as now taught to children, is little better than a mere waste of time. This study should be continued down to the latest period of education, terminating in those higher departments of grammar, which, are identical with philology, as in the *Diversions of Purly*, and with intelectual philosophy, as in *Locke's Essay*.

8. The eighth objection stated to existing plans of education, was, that they taught composition very imperfectly, and extempore speaking and conversation not at all. I need add nothing here to what has been already said, under the corresponding head of the first general division. They would all hold in my system very prominent places, thro' large portions of it.

9. The ninth defectiv feature in the present scheme was stated to be, that no pains were taken to require the pupils to *speak good English*, but that they were allowd continually in evry stage of education, to speak ungrammatically. I need only say, that in my plan, it would become an object of particular and unremitted attention, to insist on the greatest exactness in this respect. I should thus supersede by a perfectly natural, easy and efficient process, the unnatural and useless attempt to teach the young to *speak* grammatically, by committing to memory a set of artificial rules, which hav no more influence in teaching them to speak correctly, than the study of lines, angles and curves had in teaching a boy to ride, swim or walk.

I hav thus shown you the schoolmaster *as he is*, and the schoolmaster *as he ought to be*, as discoverd in things *as they are*, and in things *as they should be*. I trust that the freedom, with which I hav spoken of existing schemes, of their lamentable deficiencies, and of the absolute necessity of thoro' reformation, may not giv offence. My object is to induce frequent and anxious reflection on the great question—"Is education what it should be?" I feel that the course, which my thoughts hav taken on this subject, constrain me to bring before the public of this country from time to time the important and interesting enquiry, "Ought education to be decidedly classical, decidedly mathematical? Ought it not rather to be Christian, decidedly American? Ought not *these*, not *those*, to occupy nine-tenths of the time of the young. If I hav succeeded in leading even a few, to think on these momentous topics, I shall not be without my reward. And, if I shall be able eventually to make a decided impression in favor of the views I hav presented, on the common sense and intelligence of the educated in our country, I shall feel that the reward is more ample than the deserts of the laborer. Ours

is emphatically a thinking, reasoning country. The spirit of our institutions is full of the freedom and power of thought. It pervades every department of duty and business, whether public or private. To cultivate this spirit in himself, to promote it in others, is an obligation laid upon every citizen. He must expatriate himself to be absolved from it. Whilst he inhabits the home of independence in thought and reasoning, he cannot shun the responsibility that is cast upon him. This is the universal law of American duty. It is imposed upon them by the highest and most solemn of all obligations, the Christian religion. It is commanded by the noblest system of civil and political liberty, that man has ever founded, the institutions of these United States. It is sanctioned by the enlightend common sense of the people; by the genius of philosophy and the spirit of literature; by the wisdom and experience of the statesman; by the eloquence of the orator.





## V.—THE MATHEMATICS.

DISCOURSE ON THE UTILITY OF THE MATHEMATICS,

BY E. D. MANSFIELD, ESQ.

GENTLEMEN —

The *defence* of mathematical studies, at a period of time, and in the midst of a generation, in which they have contributed so largely to the rapid progress of social improvement, seems almost a work of supererogation. But, the very increase and diffusion of knowledge, apparently so far beyond the compass, or the wants of single minds, have imposed the necessity of *selecting* topics of education. To make that selection, while yet the elements of future character are forming on the plains of the west; to make it *wisely*, adapted to *the greatest happiness of the greatest number* of that vast multitude, who—numerous as the sands of the sea, shall cover those plains; is, if I understand it, one of the noblest, and most interesting duties of your institution.

But, to advocate the selection and excellence of one science is not necessarily *to oppose another*. To the scholar and lover of knowledge, the sciences are a harmonious brotherhood, a golden circle, which he would fracture with scarcely less reluctance, than he would pluck from the heavenly system one of its glorious planets; he may look upon another with a longer and steadier gaze, or, to him another light may be purer and brighter; but he will recollect, that the illumination of the mind, like that of the firmament, is made up of *many* lights, each shining in its own sphere, and each, as it rolls on, casting its rays over that intellectual pathway, in which he moves to his immortal destiny.

I discard, therefore, as selfish in the extreme, that narrow principle, which would look down upon *any* branch of human knowledge as useless or improper, however widely they may differ in *relative* value. Some topics of study seem to have no object but the occupation and exercise, whether salutary or not,

of the mental faculties: while others do not assert a principle, or move a step, without contributing to the welfare and improvement of the human family.

Mathematics belong to the last class, and have at all times, constituted a portion of a liberal education. Indeed, Arithmetic, a very important branch of mathematics, is so necessary to the business calculations of the world, as never to be omitted in any course of instruction, however slight. This, therefore, no theorist, wild as he may be, will ever neglect. But all the elementary parts of mathematics are equally useful, as a *means of education*, though not as universally necessary to the *wants* of mankind. And I lay it down as a fundamental principle, that this science is so accessory to the received methods of human reasoning; is the foundation of so many arts and sciences, and so interwoven with the various operations of society, that its study cannot be wholly omitted in the schools, without destroying nearly all, that is solid and valuable in education.

What are the objects of education? I suppose them to be two-fold. First—the discipline of the mind, moral and intellectual. Second—the attainment of such knowledge as may be of practical use in after life.

To ascertain the real value of mathematics, as a means of education in the west, we must compare their uses with both these objects, and then examine them with reference to the destiny and improvement of the western people.

Mathematics, in its extended sense, comprehends more than that, of which we now speak. It is both *pure*, and *applied*. Pure, as respects its elementary branches, algebra, geometry, etc.; applied, as regards those sciences, mechanical philosophy, astronomy, and others dependent upon the former. The pure mathematics are commonly understood by that term, and in this sense, I now understand it.

To improve the reason, as well as the heart, is the peculiar care of that branch of education whose object is the discipline of the mind. To do this, indeed, and to secure the ultimate object of that improvement, happiness, was the end of those various systems of philosophy, which under glorious names, and beautiful forms, have from time to time, fastened the attention

of mankind. But those systems have successively sunk; the reason of verbal philosophy has crumbled to pieces, while that of demonstration, based upon experiment, has strengthened and increased; and with it knowledge has enlarged its bounds, as the successive circles in the water increase from the centre of motion.

To measure the influence of mathematics, as an intellectual power, in producing these results, would be to analyze the whole machinery of civilized society. But, without doing that, we may yet go far enough into mental history, to prove this science either as a part of education, or of knowledge, the most powerful instrument, after the growth of true benevolence, in the progressive improvement of the human race.

Mathematical reasoning, as in fact all other, is divided into two great and opposite *methods of demonstration* — the analytical and inductive. The one would prove the principles of a machine by taking it to pieces and examining its parts; the other by putting those parts together. At the head of one stands algebra, and of the other, geometry. Algebra assumes the conditions of a proposition as it is, and analyzing it, arrives at its elements. Geometry takes those elements and putting them together, step by step, deduces a conclusion which cannot be resisted. And these two methods comprehend, in general, all the varieties of demonstration, moral or physical, which human wisdom has devised, from the philosophers of the academy to those of the institute. Any other than these, appeals not to reason, but to the fallible testimony of the senses. In fact, all treatises upon logic, teach nothing, except terms, which may not be found in the elementary propositions of geometry. And when the youth who in his collegiate course has mastered the mathematics, comes at the close of it to peruse some book of logic, he smiles with contempt, at this last shade of a faded system. What form of syllogism, the sophism excepted, has he not found in Euclid?

The mode of reasoning, and the things reasoned about, which give no result but the exactness of truth, claim a superiority for this system over every other. Observation deceives; consciousness itself errs; but demonstration, never. This method



of investigation, however, though in general, applied only to physical objects, may be transferred to any upon which the mind can be employed. It was the opinion of Mr. Locke, that moral as well as mathematical science may be reduced to a demonstration. The improvements in moral investigation seem fast leading to this result, and Mr. Locke, like many other great minds has, I believe, published a truth, which posterity will see accomplished, though we may not.\*

If it be true, then, that mathematics include a perfect *system of reasoning*, whose premises are self-evident, and whose conclusions are irresistible, *can* there be any branch of science or knowledge better adapted to the discipline and improvement of the understanding? It is in this capacity, as a strong and natural adjunct and instrument of reason, that this science becomes the fit subject of education with all conditions of society, whatever may be their ultimate pursuits. Most sciences, as indeed most branches of knowledge, address themselves to some particular tastes, or subsequent avocations, but this, while it is before all, as a useful attainment, especially adapts itself to the cultivation and improvement of the *thinking faculty*, alike necessary to all who would be governed by reason, or live for usefulness.

But, by teaching geometry first,† and algebra subsequently, an inversion of the usual order, these sciences present the very method by which the human mind, in its progress from childhood to age, develops its faculties. What first meets the observation of a child? Upon what are his earliest investigations employed? Next to color, which exists only to the sight, *figure*, extension, dimension, are the first objects which he meets, and the first which he examines. He ascertains and acknowledges their existence; then he perceives plurality and begins to enumerate; finally he begins to draw conclusions from the parts to the whole, and makes a law from the individuals to the species. Thus he has obtained figure, extension, dimension, enumeration, and generalization. This is the teaching of *nature*, and hence, when this process becomes embodied in a perfect system, as it is in geometry, *that system* becomes the easiest and most

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\*See Note A.

†Note B.

natural means of *strengthening* the mind in its early progress through the fields of knowledge. Long after the child has thus begun to generalize and deduce laws, he notices objects and events, whose *exterior* relations afford him no conclusion upon the subject of his contemplation. Machinery is in motion, effects are produced. He is surprised, examines and enquires. *Analysis* is begun and he reasons backward from effect to cause. *This* is algebra, the metaphysics of mathematics, and the *second step* in the order of nature: and through all its varieties from arithmetic to the integral calculus, it furnishes a grand armory of weapons for acute philosophical investigation. But algebra advances one step further; by its peculiar *notation* it exercises, in the highest degree, the faculty of *abstraction*, which whether morally or intellectually considered, is always connected with the loftiest efforts of the mind. Thus, this science when taught subsequently to geometry, comes in to assist the faculties in their progress to the ultimate stages of reasoning: and the more these analytical processes are cultivated, the more the mind looks in upon itself, estimates justly and directs rightly those vast powers which are to buoy it up in an eternity of future being.

The minds of *nations*, as well as of individuals have pursued the same order; generations have their infancy and age; and the great public mind of the world has cultivated its understanding, and aggregated its knowledge, by the *same processes*, which are natural and necessary to individuals. Thus the philosophers of ancient Greece perfected *plain* geometry, and Euclid is still a text-book in modern schools.\* But not so with analysis; the Greeks knew not the numerals,† and their whole arithmetic was exceedingly imperfect; while in algebra, they were but beginners, having scarcely advanced beyond equations of the first or simplest order. The invention of numerals,‡ the algebraic notation; the solution of equations of the higher order; the invention and use of logarithms;§ and finally the integral calculus were reserved for that period§ in the progress of

\* See Note C.

† Note D.

‡ Note E.

§ Note F.

§ Note G.

knowledge, when the human mind at once overthrew the Aristotelian philosophy and substituted that of reason and experiment. And it is not unworthy of remark that, the disappearance of the verbal school was coeval with the advance of analysis. A mathematician, Descartes, while with one hand he overthrew the verbiage of the ancient metaphysics, with the other improved the analysis of algebra.\*

We thus see, that mathematical reasoning conforms itself step by step, to the *order of nature*, and that the *history of mathematics*, is, in fact, the *history of human improvement*.

But the use of this science, as a *discipline of the mind*, derives a strong practical argument from a fact, which *biography* spreads before us,—that aside from the realms of fiction and fancy, almost every great mind, which has exercised *power* over human affairs, whether for *good* or for *evil*, has been aided and strengthened by the study of mathematics. They have pursued it not merely as a task, prescribed by the *routine* of education, but resorted to it, at subsequent periods, as a great mental arsenal, with whose keen and powerful weapons, they were to subdue to their purposes, the will and the resources of others.

Let us take a few examples from modern history, recorded as beacon lights in the progress of mind.

Heroes and statesmen, those brilliant points in the eye of fame, have not disdained but profitted largely, by mathematical studies. *Peter the Great*,† who, whether we contemplate his private or public character, or the results of that character in the subsequent progress of his empire, was a sublime anomaly in the race of monarchs, owed his early education to a diplomatist, a mathematician, and his mother. His subsequent acquisitions in naval architecture and in various branches of mechanics, were such as could only have been made by the aid of mathematics.

Napoleon, in whom intellectual power was the foundation of greatness, was all his life an enthusiast in this science; in the school of Brienne he pursued it with youthful ardor; it was the subject of his midnight studies and the ele-

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\*See Note H.

† Art. Peter the Great. *Encyclopedia Americana*.



ment of his unsurpassed success. Jefferson, the statesman and philosopher was so much an adept in mathematics, that he drew from private life to public station, a distinguished mathematician from the perusal of his works alone, and is it a small honor to the memory of the illustrious dead to say, that he and Clinton, likewise the friend of letters and science, contributed more to their improvement and encouragement, than all the other statesmen of our country united?

If we pass to theologians, we find Barrow, whom the witty Charles the 2d, called an *unfair* preacher, because he so exhausted the subject, as left nothing for others to say, a mathematician second only to Newton.

In our own country, Dwight, whose name and influence will be transmitted through many generations, was several years, both a student and instructor of mathematics.

There are few greater names in medicine than Boerhave,\* yet so convinced was he of the necessity of mathematical learning, that in the university he pursued it with assiduity, and in his later years, with still greater industry. He went further, and recommended the application of mechanical principles to practical anatomy, of mathematical reasoning to the investigation of diseases.

One of the greatest of England's lawyers—Erskine, I believe—carried Euclid in his pocket, and gave as a reason, that it was the best book of logic, and therefore, the best adapted to his profession, of any he had ever met with. And it is due to that *profession*, who move in the advance guard of nations, and are *wise*, at least in the wisdom of this world, to say that the greatest of its number from Bacon and Hale, to Brougham and Parsons, have laid the foundations of their education deep in the mathematics. The chancellor of England is said, even now to be a student of this profound science. And in what other school could those illustrious minds have acquired that clearness of method, and strength of illustration, which make their very statements arguments, and their conclusions, conviction? These

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\* See Note I.



were practical men, who never left the substance before them, like the dog in the fable, for the shadows of imagination.

If we take examples from the lives of those who have improved the world by mechanical ingenuity, we shall find them not less striking. Fulton received a common English education, but subsequently studied the arts and sciences in England, and before the invention of the steam-boat, acquired the higher mathematics at Paris.

Whitney,\* in his early youth, except his great mechanical propensity, had no predilection for any study, but arithmetic; and afterwards in college, preferred the mathematics to other pursuits. And his biographer remarks, that he was a distinguished example of the beneficial effects of a liberal education upon a practical man, as well in respect to the economy of business, as in the triumphs of mechanical skill.

And these were men,† whose minds were strengthened by *mathematical studies*. They were *mighty men*—the one covered the waters of the earth with the moving monuments of science, and the other added forty millions annually to the resources of his native land; and both did more for the physical comfort and improvement of the world, than all their generation beside.

The examples I have given, are none of them drawn from the ranks of *professed mathematicians*. These men studied *other sciences*, and followed *other pursuits*: but they resorted to the mathematics as an *intellectual instrument*, as well as a useful attainment; they used it as an element of power; they acquired power; and they have poured its influence, for good or evil, for the present and the future, through all the mass of human kind.

The biographical facts to which I have alluded, arises from *fixed principles of mind*. A great mind influences others, so far as intellect is concerned, by the superior rapidity and certainty, almost amounting to prophecy, with which it arrives at results. And it obtains those results, by assembling the facts, that is the elements of the question, combining them and deducing a conclusion. Now, these are the very faculties, comparison, combi-

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\* Life of Whitney, by Professor Olmstead. — *Silliman's Journal*.

† See Note K.

nation,\* and judgment, which mathematical reasoning quickens and invigorates. And it is the exercise of these powers by the study of mathematics, which has given superior strength to so many minds over others, who have cultivated other faculties.

It was thus, that Peter the Great compared his barren empire with the rest of Europe; assembled the means of civilization, and brought his nation from darkness to light. It was thus, that Buonaparte comprehended the principles of the revolution; combined the resources of his empire upon single points; and crushed nation after nation, till physical force accomplished in his overthrow, what the genius of Europe could not perform. And it is thus that Brougham, in the simple declaration that "the schoolmaster is abroad," shows the comparison between the modern and the ancient world; while he announces to corrupted governments and decrepid superstitions, that their sceptres have departed.

Thus have history and biography\* confirmed my proposition. And if, on the one hand, these eyes of wisdom, exhibit positive examples of those, who by the aid of mathematical reasoning and method have performed their functions with the power and regularity of planets in their course. So also our own observation furnishes negative illustrations, in the lives of many, who *without* that aid, but with no less genius, have beat the air with vain efforts, till, at last, like shooting stars, they went out forever.†

I have now endeavored to show, that the mathematics contain a complete system of reasoning; that as such, they conform to the order of nature in the development of the faculties, individual and national; that their progress is consistent with the history of human improvement; and that they have successfully assisted in the cultivation of the greatest minds.

Now if these propositions be *true*, I think it irresistibly follows, that they present the best known *means* of strengthening the intellect; of disciplining the faculties; of cultivating the thinking principle, and in one word, of *improving the human understanding*.

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\* See Note L

† Note M.

Second. The *second* great object of intellectual education, is the attainment of such practical knowledge as may be of use in after life.

Now, it is clear, that in a *general*, not professional education, those branches of science which contribute the most to others, and which are connected with the most numerous pursuits of life, are the most useful attainments. And in this point of view, is there any science comparable in utility with this? What sciences not wholly moral, are disconnected from it? Where shall we go and not find its principles in active and profitable operation?

The connection of mathematics with the arts and sciences of civilized life are strikingly illustrated in many of the most common occupations of society. Descending from the ambitious heights of intellectual renown, let us consider the simple operation of house building. How much is it indebted for its improvement to practical mathematics! And how clearly and certainly would all the operatives connected with it, be better qualified for profit and success in their vocation, by a knowledge of its elementary principles? They have to call into operation at every step, the *practice*, if not the theory of three branches of this science; practical geometry, the strength and stress of materials, and the principles of stone cutting. The very works\* written to instruct the young carpenter in his profession, are works upon geometry. And he cannot understand them, till he understands its principles. It is true, that he may plane and square timber without geometry; that he may receive the dimensions of the rafters, the beams, and girders of the roof from the master builder and make them all fit; the master builder may himself have received the practical rule without a knowledge of its principles; yet, can there be a doubt, that they would both have worked with more economy and accuracy, if they had understood the common properties of a right angled triangle? And when they advance to the more difficult cases of spiral stairways, and vaulted roofs, it is easy to see, that an ignorance of principle may lead

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\*Nicholson's Operative Mechanic. Carpenter's Guide.

both to error and waste. The difficulty in positive rules prepared for uneducated men, is, that they can never bend to circumstances; And the workmen go on in a fixed track in cases, where they might have changed it without a variation of principle, but with the greatest economy of time and money. The calculation of the strength and stress of timber, though very simple in itself, is notwithstanding, an *analytical* problem, which one unacquainted with the principles of algebra could not solve; yet, is it every where important, that it should be properly determined. Very recently the roof of a large Cathedral in England, which was supposed to be a model of architecture, fell by its own weight, destroying in a moment the result of a great expenditure of time and money; a fact, which could never have occurred, had the architect resolved a practical problem in the strength of materials. In the construction of groined arches, whether for roofs, door-ways, vaults, or bridges, the principles of descriptive geometry are equally applicable and necessary. The catenary and elliptical curves, which are their best form, cannot be understood without the higher geometry. The arch cannot be built, without the greatest extravagance in the use of materials, unless the *precise form* of every stone is known before it is cut from the rock. Such was the fact in some of the finest specimens of modern architecture; and such also was the case in the building of Solomon's Temple; for it is recorded in the book of Kings,† that "the house when it was building, was built of stone *made ready before* it was brought thither; so that there was neither *hammer* nor *axe*, nor any *tool of iron*, heard in the house, while it was in building." And this fact also corroborates a former position, that *geometry long preceded analysis*.

If the quantity of timber, stone, and other material, wasted in building, from the want of a very little knowledge of mathematics could be calculated, I have little doubt its price would educate all the young mechanics of the land. *Science is economical*. It repays the people a hundred fold for what is expended in its cultivation.

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† 1 Kings, 6 c. 7 v.



Let us take another example in the case of *surveying*. Every body knows, that carrying the chain and compass — and blazing trees, is no very difficult operation. Yet, of what *use* would it be, if there was no mathematical knowledge to calculate the results? The surveyor himself must have at least some knowledge of trigonometry. And is it not obvious, that every chain-man in the forest would perform his duty better, if he were acquainted with the object and principles of the business in which he is engaged? He would then know *where* and *how* to apply his labor to the best advantage. But in the beautiful survey of this north-western territory, mathematics has exercised a still higher faculty. All the section lines are based upon *meridian* lines, and these meridian lines were fixed by the nicest astronomical calculations, while yet the Indian had not learned the mastery of the pale face, and civilization announced itself only in the triumph of its proudest science!

In *Hydraulics*, we find the principles of mathematics equally necessary. Here all the calculations of the velocity, power, and quantity of moving fluids depend upon these principles. How can a millwright be master of his business without understanding them? The very shape of the cogs in his wheels are determined by them. Their form is that of the cycloid; a curve generated by a fixed point in the circumference of a circle revolving in a right line; and he must understand that curve, or he can never judge whether his wheels are fit for use. And *how* is he to ascertain the quantity of water necessary to move them? And how is he to ascertain the quantity discharged? If he will turn to a practical treatise upon mills, he will readily find a *rule* for it, but one which neither improves his understanding, nor his pocket. If, however, he would study a few of the laws of forces, of descending bodies, and moving fluids, he could then make a rule for himself, and could adapt it to all the changing circumstances of locality and power.

In the construction of canals, rail-roads, bridges, and in all the operations of civil engineering, mathematics are the essential element. In addition to algebra and geometry, trigonometry, and the conic sections find full employment. Mountains

and valleys are to be reduced to a level; rivers turned from their channels, and all to be done with a certainty and economy, which nothing but the calculation and reasoning of mathematics can effect. And when the beautiful and grand result is obtained; when the high hills are brought down and space traversed with the speed of the winds; when the people and products of the most distant nations, meet together, with the ease and safety of near neighbors; when knowledge is borne over the earth by the chariot-wheels of all conquering science; when civilization and christianity herself look to these results, as their kind and beneficent aids; shall *we* not enquire by what means they were accomplished? Shall we learn *nothing* from the principles by which this vast machinery is moved? Or shall *education* neglect them, when she is gathering the elements of a great and useful mind? Of the millions who rejoice and wonder and admire over these achievements, few are either taught, or seek to know the means by which they are produced. *Genius* — cries the assembled multitude — *genius* is great and glorious. Yes — genius is indeed great, the admirable work of a perfect being. Yet, genius unaided has done none of these things: but, with industry and vigilance, she *has* gathered the aggregate wisdom of uncounted ages; she has called arithmetic from the land of Chaldea; geometry from the plains of ancient Greece; logarithms from the hills of modern Scotland; And from the darkness of deep antiquity, as well as from the brightness of the fresh and living present, she brings the treasures of science to aid her in blessing mankind.

The connection of mathematics with the arts, sciences and employments of civilized society are far too numerous for reference here. Those I have selected are cases of ready and familiar observation. And if they enter thus into the accustomed walks of life, still more do they into those higher and nobler studies, whose object is to develop the laws and structure of the universe. Man may construct his works by irregular and uncertain rules; but, God has made an unerring law for his whole creation, and made it too in respect to the physical system, upon principles, which, as far as we now know, can never be understood, without the aid of mathematics.

Let us suppose a youth who despises, as many do, these *cold* and *passionless abstractions*. Yet, he is intellectual; he loves knowledge; he would explore nature, and know the reason of things; but he would do it, without aid from this *rigid, syllogistic, measuring, calculating science*. He seeks indeed, no "royal road to geometry," but, he seeks one not less difficult to find, in which geometry is not needed.

He begins with the mechanical powers. He takes the lever and readily understands that a weight will move it. But the principle upon which *different* weights, at *different* distances move it he is forbidden to know; for *they* depend upon *ratios* and *proportions*. He passes to the inclined plane; but quits it in disgust, when he finds its action depends upon the relations of angles and triangles. The screw is still worse, and when he comes to the wheel and axle, he gives them up forever; they are *all mathematical*.

He would investigate the laws of falling bodies, and moving fluids, and would know why their motion is *accelerated* at different periods, and upon what their *momentum* depends. But, roots, and squares, lines, angles and curves float before him in the mazy dance of a disturbed intellect. The very first proposition is a *mystery*: and he soon discovers, that mechanical philosophy is little better than mathematics itself.

But he still has his *senses*; he will, at least, not be indebted to diagrams and equations for their enjoyment. He gazes with admiration upon the phenomena of light; the many colored rainbow upon the bosom of the clouds; the clouds themselves reflected with all their changing shades from the surface of the quiet waters. Whence comes this beautiful imagery? He investigates and finds that every hue in the rainbow is made by a different *angle of refraction*; and that each ray reflected from the mirror, has its angle of incidence equal to its angle of reflection; and as he pursues the subject further, in the construction of lenses and telescopes; the whole family of triangles, ratios, proportions and conclusions arise to alarm his excited vision.

He turns to the heavens, and is charmed with its shining host, moving in solemn procession, "through the halls of the



sky," each star, as it rises and sets marking time on the records of nature. He would know the structure of this beautiful system, and search out, if possible, the laws which regulate those distant lights. But astronomy forever banishes him from her presence; she will have none near her to whom mathematics is not a *familiar friend*. What can *he* know of her Parallaxes, anomalies, and precessions, who has never studied the conic sections, or the higher orders of analysis? She sends him to some wooden orrery, from which he may gather as much knowledge of the heavenly bodies, as a child does of armies from the gilded troopers of the toy shop.

But if he can have no companionship with optics nor astronomy, nor mechanical philosophy, there *are* sciences, he thinks, which have better taste and less austerity of manners. He flies to chemistry, and her garments float loosely around him. For a while, he goes gloriously on, illuminated by the *red lights* and *blue lights* of crucibles and retorts. But, soon he comes to compound bodies, to the composition of the elements around him, and finds them all in fixed relations. He finds that gasses and fluids will combine with *each other*, and with solids only in a certain *ratio*, and that *all* possible compounds are formed by nature in *immutable proportion*. Then starts up the whole doctrine of chemical equivalents, and mathematics again stares him in the face. Affrighted he flies to mineralogy; stones he may pick up, jewels he may draw from the bosom of the earth and be no longer alarmed at the stern visage of this terrible science. But, even here, he is not safe. The first stone that he finds—quartz, contains a *chrysal*, and that *chrysal* assumes the dreaded form of geometry. Chrystallization allures him on; but, as he goes, cubes and hexagons, pyramids and dodecagons arise before him in beautiful array. He would understand more about them, but, must *wait* at the portal of the temple, till introduced within, by that honored of time and science, our friendly *Euclid*.

And now, where shall this student of nature without the aid of mathematics, go for his knowledge, or his enjoyments? Is it to natural history? The very *birds* cleave the air in the form of the cycloid, and mathematics prove it the *best*. Their feathers



are formed upon calculated mechanical principles; the muscles of their frame are moved by them; the little bee has constructed his cell in the very geometrical figure, and with the precise angles, which mathematicians, after ages of investigation, have demonstrated to be that which contains the greatest *economy of space and strength*. — Yes! — he who would shun mathematics must fly the bounds of “flaming space,” and in the realms of chaos, that,

‘ ————— dark,”

“ Illitimable ocean, ————— ”

where Milton's Satan wandered from the wrath of heaven, he may *possibly* find some spot visited by no figure of geometry, and no harmony of proportion. But nature, this beautiful creation of God, has no resting place for him. All its construction is *mathematical*; all its uses *reasonable*; all its ends *harmonious*. It has no elements mixed without regulated law; no broken cord to make a false note in the music of the spheres.

Let us take *another student*, with whom mathematics is neither despised nor neglected. He sees in it the means of *past success* to others; he reads in its history the *progress of universal improvement*; and he believes that what has contributed so much to the civilization of the world, what is even now contributing so much to all that humanizes society; and what the experience of all mankind has sanctioned, *may*, perchance, be useful to his own intellectual development. He opens a volume of geometry, and steadily, though not coldly, pursues its abstractions from the definition of a right line, through the elegant properties of the right angled triangle; the relations of similar figures, and the laws of curved surfaces. He finds a chain of *unbroken and impregnable* reasoning; and is at once possessed of all the knowledge of postulates, syllogisms and conclusions, which the most accomplished school of rhetoric could have taught him. He looks upon society, and wherever he turns, arts, sciences, and their *results*, from carpentry to civil engineering; from architecture to hydraulics; from the ingenious lock upon a canal, to the useful mill upon its sides, disclose their operations, no longer mysterious to his enlightened understanding. Many an interesting repository of knowledge this key

has opened to his vision; and as he thus walks through the *vestibule* of science, he longs to penetrate those deep aisles and ascend that magnificent stairway, which lead up to the structure of the universe.

With the properties of the ellipsis, the laws of motion demonstrated by mathematics, and two facts drawn from observation, the one that bodies fall towards the earth, and the other, the regular motion of the planets, he demonstrates beyond the power of refutation, the laws of the celestial system. He traces star after star, however eccentric their course, through the unseen immensity of space, and calculates with *unfailing certainty*, the hour of its return, after ages have passed away. He does more, he weighs matter in the balances of creation, and finds that to complete the harmony of the system, a planet is wanting in some distant corner of its wide domain; — no mortal eye has ever seen it, no tradition tells of its existence. Yet, with the confidence and zeal of prophecy, he announces that it *must exist, for demonstration has proved it*. The prediction is recorded in the volume of science. Long after, astronomy by the aid of mathematics, discovers the long lost tenant of the skies; and fractured though it be, while its members perform their revolution, no living soul can be permitted to doubt the *worth of mathematics*, or the powers of his own immortal mind.

And what were the glorious contemplations of that pupil of mathematical philosophy, as he passed behind the clouds of earth to investigate the machinery of celestial spheres! Alone, yet not solitary, amidst the glowing lights of heaven, he sends his spirit forth through the works of God. He has risen by the force of cultivated intellect to heights which mortal fancy had never reached. He has taken line and figure and measure, and from proposition to proposition, and from conclusion to conclusion, *rivetting* link after link, he has bound the universe to the throne of its creator, by that

“ ————— golden, everlasting chain,  
Whose strong embrace holds heaven and earth and main.”

And is there no *moral* instruction in this? \* Does he learn no lesson of wisdom? Do no strong emotions of love and gratitude

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\*See Note N.

arise towards that being who thus delights him with the charms of intellectual enjoyment, and blesses him with the multiplied means of happiness? *Harder* than the adamant of his own reasoning — *colder* than the abstractions in which he is *falsely* supposed to move, must be he who *thus* conducted by the handmaid of the arts and sciences, through whatever humanizes man; through whatever is sublime in his progress to a higher state; through all the vast machinery, which the Almighty has made tributary to his comfort, and his happiness, yet feels no livelier sentiment of duty towards him; no kinder or more peaceful spirit towards his fellow man.

We have now *traced* many of the most useful arts and sciences to the *knowledge of mathematics*; we have seen that it contributes to the most necessary and *practical operations of society*; and we have further seen that we cannot *understand* the *works of nature*; nor *commune with the Almighty*, in the sublimest portion of his creation, *without* the aid of this *benign and civilizing* science.

3. But if mathematics be a necessary part of education *in general*, there are some reasons why it is *peculiarly* so in a well devised system of education *in the west*. Education must adapt itself to the *wants* of a people. It must be that which draws the treasures from earth, as well as the blessing from heaven. Now after fixing the general subjects of instruction, the first enquiry is, what will the next generation in this country need? How are they to be engaged? What are to be the objects of their business? I answer, that aside from the cultivation of Christian benevolence, their pursuits, and the improvements, they aim at, will be in those arts and sciences, which are *physical* — it will not be a matter of *choice* with them. It arises from the *necessity of their condition*. And if it be so, *then* is the science of which we are speaking, of all others, the best calculated for facilitating their progress. Let us glance, at the existing state of things, in the region of the Ohio, and the Mississippi. We are a *young* people, a thrifty plant, it is *true*, grafted by knowledge, with the best fruit of the wise and ancient world, yet a *small* plant, scarcely risen above the green grass of our beautiful prairies. Our population has hardly



begun. Here and there you find a mart of commerce and civilization. And you read of the million within the borders of Ohio, as of a vast multitude; yet, within this very state, you may travel a hundred miles, with scarcely the perception of cultivation, and when you come to take an accurate view of it, you find the forest scarcely broken by the dwellings of man. If you pass to Indiana, the native of the woods is there to tell you that the wilderness has not passed away. On the plains of Illinois it is the same; and if you go beyond the Mississippi, the traveller may wander five hundred miles within an organized territory, without meeting a cabin. Yet, this is all a region of arable land — *rich* in the resources of nature, yielding whatever adds to physical enjoyment, or rational contemplation. It will, therefore in time be *populous*. It will go on as it has done, to speak mathematically, in geometrical progression, doubling from period to period. I am no optimist, no gilder of futurity in the hues of imagination; and it requires no aid from fancy or even calculation from arithmetic, to know, that the shores of the Ohio, and the Mississippi, will be crowded a century or two hence, with a mass of humanity, dense as that which looks upon the waters of the Rhine and the Ganges. The generations, which pass from this to that period, like our own, are preparatory. They are to build the physical as well as moral temple for the habitation of posterity. And where are we? Standing at the corner stone, laying the very foundation. And what shall these intermediate millions do? Shall they not appeal to the full storehouse of nature? And shall they not call science to unlock their doors? They *will* do so, because — they *must*. The *resources* of the land must be developed, before the *mass* of the people can cultivate the charms of taste, or the refinements of speculative philosophy. They will first look to the products of the soil. They will go to your salt springs and bore the earth for that necessary of life, and they will call upon the mechanic for forcing pumps, and lifting machinery; and *he* will call upon mathematics to aid him in economizing time and labor. They will open your coal banks, and look to the mechanic arts to aid them in its transportation. And in the mines of iron and lead, they will need geometry as well as chemistry, to aid them in



mining and smelting. They will send engineers to construct vast *bridges* over those noble streams. They will continue to multiply roads, and railways, and canals, till the whole country is intersected by these grand highways of social relationship, and productive industry. And in all these operations, mathematics will be the active agent, and kind assistant; and as it helps others, it will help itself to *increase*; still propelling the wheels of knowledge, till with the *light*, they have *rolled round the circle of the earth*.

I consider it *proved* then, —

First—That mathematics are the most powerful *discipline of the Mind*.

Second—That in the business of life, they are the most useful attainment.

Third—That, in this western country, there are *peculiar reasons for their study*.

And from all these, I deduce the conclusion, that there could not be a *better means of intellectual education*.

I cannot quit this place without saying something to those, who have assumed the profession of a *teacher*. When the philosophers of ancient Greece taught their pupils from the portico of the academy, they were instructing *teachers*, who went forth to increase knowledge among the children of men. And when, in after times, on the plains of distant Judea, a descended *Saviour*, smiled on fallen man, *He* also instructed *teachers*, and sent them to the wide world, with the words of “peace and good will to man.” These are *your examples*. They were the colleges of teachers in ancient days. And what is the position and the duties of your College? You stand in poetic vision — actors in “time’s last act, its greatest and its best.” With the gospel in one hand, and the learning of six thousand years in the other, you are the blessed instruments of transmitting them we trust, to a renovated world.

And who is the teacher? And what is his reward? Cicero demanded for his client the poet Archias, the citizenship of Rome, *not* because it was his *legally*, but because he had done that for which the republic owed him everlasting gratitude. He has given you, said he, these intellectual gifts, “which

nourish youth, delight age, adorn fortune, and soften adversity.”\* And to do this, is the office of the teacher. And what is his reward? If Archias was thought worthy the noblest gift of Rome; *what* shall be deemed too much for those who stand, not like him, amidst falling governments, and mouldering superstitions, but *here* in the freshness of a new creation, with the blended lights of nature and revelation beaming around them, are vested with the holy duty of bearing the lamps of science and salvation to distant ages?

The *teacher*, who instructs us in the reasons of things; who meets us in life's morning-dawn with the earliest ray of knowledge; who pours upon our noon of strength its refreshing beams, and who teaches, that its decline shall melt into the milder “light of the more perfect day;” — The teacher, though no monuments shall be erected to his memory, though poetry should not write upon them its living numbers, yet will *live* in the *vivid gratitude* of posterity, *honored* of men; and when the teacher and the taught shall have ascended to the great Instructor of all — blest of God.

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\*See Note O.

## NOTES

TO MR. MANSFIELD'S DISCOURSE ON THE MATHEMATICS.

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### NOTE A.—Page 142.

What is a demonstration but a *series of connected truths* with a *conclusion* drawn from them. Now, these *truths* may be derived from *any source*, and may be *exhibited in any* form, provided, the connection is kept up, and the conclusion clearly drawn. Mathematics assumes truths drawn from the relations of *figure and extension*. Natural philosophy those drawn from *experiment*. Moral science deduces its conclusions from *testimony* and *consciousness*. The *demonstration* in either case is the same. But, as the *facts* of mathematics are at once obvious to the *senses* and incapable of denial, the demonstrations are the most perfect. For this *very reason*, they furnish the best means of studying logic. If a man wished to learn the art of *engraving*, would he go to the worst engraver in the land? No—to the best. Then shall he not learn reasoning in its best form?

### NOTE B.—Page 142.

This idea is derived from a discourse delivered by Mr. Grund, a teacher of mathematics in Boston.

### NOTE C.—Page 143.

Geometry, like most other sciences, is supposed to have had its *origin* among the Chaldeans, or Egyptians. But however that may have been, their knowledge upon the subject must have been slight. For, it was Pythagoras, in the year five hundred and ninety before Christ, who discovered the fundamental proposition, that the square of the hypotenuse, is equal to the sum of the squares of the other two sides. Euclid appeared in the year three hundred B. C. His object was to systematize the scattered discoveries in science, and clothe them in the strictest form of reasoning; and he did it with such success, that no book of science ever attained the duration and celebrity of Euclid's elements. They were for many centuries taught exclusively in many schools, and translated and commented upon in all languages. *Vide Bossut's History of Mathematics.*

## NOTE D.—Page 143.

The Greeks and all other ancient nations used *letters* and other *characters* for arithmetical operations, but of arithmetic itself they knew very little.

## NOTE E.—Page 143.

The invention of the numerals is by some attributed to the Hindoos; but this, like many other tremendous drafts drawn upon credulity, by the Brahmins and Mandarins of Hindostan and China, is an *unproved assertion*. Our numerals were derived directly from the *Arabs*. They were introduced into Europe, about the year nine hundred and sixty by *Gerbert*, who was pope Sylvester II.

## NOTE F.—Page 143.

It was in the sixteenth century that equations of the higher orders, third, fourth, etc. degrees, were resolved by *Carden Vieta*, and others. Logarithms were invented by *Napier*, of Scotland, who was born 1550, died 1617.

## NOTE G.—Page 143.

*Descartes* was born 1596, died 1650. He introduced the notation by *exponents*.

## NOTE H.—Page 144.

About the years 1684–6, the method of fluxions was discovered by Newton and Leibnitz.

## NOTE I.—Page 145.

Boerhave was a great improver of medicine, a learned scholar, and an eminent Christian. He was highly skilled in Latin, Greek and Hebrew. He was a chemist, a professor, a lecturer in the universities, and a practitioner to whom patients resorted from all parts of Europe. He studied mathematics, *con amore*, and declared in an oration, delivered before the university of Leyden, that as to philosophy, “all the knowledge we have is of such qualities alone, as are discoverable by experience, or such as may be deduced from them by mathematical reasoning.” And this is the simple *truth*, known and acknowledged by all improvers of science.

As a Christian, he was pure, active, and practical. Once, after fifteen hours of exquisite pain, he prayed that God would take his life. This, he sincerely regretted, on account of its impatience, and want of confidence in God. A friend, who was by, consoled him by attributing it to the unavoidable infirmities of human nature. But, he



replied, that "he that loves God, ought to think nothing desirable, but what is pleasing to the Supreme Goodness."

"Thus died Boerhave, a man formed by nature for great designs, and guided by religion in the exertion of his abilities."

*Vide Johnson's Life of Herman Boerhave.*

NOTE K.—Page 146.

I said in the discourse "aside from the realms of fiction and fancy," but mathematics has not always been excluded from them. Where is he, whom the world equals with immortal Homer?

Is not each great, each amiable muse  
Of classic ages in thy Milton met?  
A genius universal as his theme;  
Astonishing, as chaos, as the bloom  
Of blooming Eden fair, as heaven sublime.

*Thomson.*

To show what were the studies of Milton, I make this quotation from Bishop Newton's *Life of Milton*.

"Here he resided with his parents for the space of five years, and as he himself has informed us, (in his second defence, and the seventh of his familiar epistles) read over *all the Greek and Latin authors*, particularly the historians; but now and then made an excursion to London, sometimes to buy books, or meet his friends from Cambridge, and at other times to learn something new in the *mathematics* or *music*, with which he was extremely delighted."

Five years of *such studies voluntarily* pursued, after the usual course of education,—were certainly different vocations from those, which engage the mass of reformers in learning,—but not more so, than are their moderate attainments from the splendid results, exhibited in the character and productions of John Milton. From the classic authors he may be supposed to have derived that fund of ancient learning, which shines so conspicuously, in all his works; from mathematics that strength of logic, which made him the best controversialist of his day, and from music, that sense of melody, which is essential to the formation of a good poet, or good writer.

NOTE L.—Page 147.

The faculty of *combination* is that of (what is called) *genius*. Let any one examine carefully, the creations of a great poet, as Milton, Shakspeare, Scott; and the *effects* of a great military mind as exhibited in the conduct of Cæsar and Buonaparte; or the inventions of great mechanical skill, as in Arkwright and Whitney; or, the sublime discoveries and demonstrations of Newton; and he will find an

instructive volume, illustrating this department of intellect. We have not space to enlarge upon the subject, but the intelligent enquirer can easily refer to the facts. It is sufficient to say, that mathematical studies are full of exercise and employment for this faculty.

SECOND NOTE L.—Page 147.

How many men of brilliant faculties fail from instability of character? “Unstable as water thou shalt not excel.” And what is the cause of this instability, but *want of balance*, as well as strength in the faculties? And what can give this balance and strength so well as mathematical investigation?

NOTE M.—Page 147.

It is certain that too much value cannot be placed upon history and biography, properly studied. *Public* history contains the embodied mass of human *experience*; *Private*, the *means*, by which the natural faculties and affections have been made to produce the practical *results* we see exhibited in the life of an individual. It is, in fact, when philosophically written, a *picture of education* acting upon mind and heart. But, to study it properly, books must be written differently from the mass of modern history. *Tacitus*, Robertson's *Introduction to Charles V*, Hallam, and similar authors must be the models, instead of the confused and uninteresting details of blood and glory, which have so long dazzled the eyes of unreflecting historians.

NOTE N.—Page 155.

It has been said “There is no Christianity in mathematics;—*intrinsically*, what is there, except the Bible and the renewed heart, which is Christian? The Christian does not hesitate, to eat, drink, clothe, sow and plant, like other men, without once enquiring whether his food or clothing be christian. It is enough for him, that he *uses* them with christian motives for christian ends. It is necessary for a Christian in the fulfilment of his duty, to cultivate the energies of both *body* and *mind*. He uses food and exercise, *temperate in all things*, for the former; and shall he not use mathematics for the latter? Is there not too frequently a mistake made in distinguishing between *means* and *ends*? And do not some persons suppose, that the world is to be christianized, by some *direct* interference of Providence, independent of human means? If the latter are to be used, then are the mathematical sciences among the most powerful ever brought to bear upon the human mind. They who deny this, know very little either of the science itself, or of its connection with the civilization and consequent moral refinement of the world. How much has the modern astronomy

alone done to exhibit and illustrate the glorious attributes of the Creator? How much has the improvement in naval architecture done to facilitate the progress of the gospel among pagan nations. Would the missionary cross the Pacific in a birch-bark canoe? How much has the improvements, even in the science of war, produced by mathematics, done to establish the dominion and consequent influence of Christian over uncivilized nations? Look at the British empire in India; a few thousand holding sway over a hundred millions; fifty regular presses, established colleges, and schools in every direction; and the English tongue learned by thousands of the natives!

NOTE O.—Page 159.

“At haec studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis perfugium ac solatium praebent delectant domi, non impediunt foris—*Cicero pro Archias.*”

Those who would deny the usefulness of *any art* or science should recollect another passage in the same discourse. “Etenim omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.”

## VI.—THE CLASSICS.

REPORT ON THE QUESTION, "OUGHT THE CLASSICS TO CONSTITUTE A PART OF EDUCATION."

BY ALEXANDER KINMONT, A. M.

The reading of the following report was preceded and accompanied by several extemporaneous remarks, occasioned by the lecture of Mr. Grimke in the morning. A distinct recollection of all that was said, has passed from the mind of the speaker, and much that was noble and magnanimous in reply, has also vanished irrecoverably; for that pure benevolent and intelligent mind, now dwells in that world, whence come no sounds of atmospheric utterance to gladden mortal ears; but the better influences of mind on mind, may not be wanting, for we cannot believe that patriots, even when they die, are lost to their country; they speak in their writings—that is not all, they *admonish* in ways unappreciable and unknown.

Of the introductory remarks, as far as recalled, this was the sum, that the "Christian and American education," insisted on in the forenoon, was, without analysis of the terms, fitted to exclude. What was a "Christian education?" What was Christianity, was it "a religion" merely, or was it "THE RELIGION?" It is indeed the sum of all spiritual and moral wisdom, and in either sense divine; it is not a local, a *regional* or a *secular* religion; it is the rock of ages; it has been from the beginning, and will be to the end; it is the alpha and omega of the universe. What light therefore of art, or of science, of philosophy, or of morality, has been in the world, has emanated from the source of Christianity: whatever of beauty, sacred, sweet or powerful has been portrayed on the productions of Greek or Roman mind has been from the fore-running and harbingering lights of the grand Sun of the Christian religion, not risen above the horizon. If then there be any thing valuable, intrinsically so, in Grecian or Roman intellect, it is virtually and substantially Christian. But the education must be American too, and what was the meaning of that? not Indian; no, that could not be the



sense; what then? that education suited to the Anglo Saxon Caucasian race, planted in America; but then this race has not had its origin in America, nor did it come hither to *seek* the seeds of liberty and religion and good government, but to *plant* them; the seeds they brought with them, embosomed in their minds. But here they planted them, and their growth and development is *American*, but what then? is that *exclusive*? no, all the contrary; so that, America rejects nothing that is fair, good, or useful from whatever quarter of the world it come, from whatever age brought down: hers is the spirit of cordial approbation of universal truth. An "American education" must consequently pre-suppose the most wide and extended and liberal education; that as her ships visit every clime, so the ardent genius of her sons should explore the intellectual treasures of every age and of every nation, that their love of country may not be a narrow and biggotted one, but founded on reason, loyal, just and pure, not resembling the attachment of the Chinese to *their* country, who excluding all knowledge but Chinese knowledge, all literature but Chinese literature, all education but Chinese education, all language but Chinese language, have at last succeeded in cramping, cribbing, and manacling most effectually all the budding efforts of intellectual nature for freedom, expansion, and uncontrolled sympathy. The American spirit is the antipodal of the Chinese spirit; "American education" must be the reverse of Chinese education.

"An American and Christian education" then under these premised views of it is the most general and free imaginable, and the enlightened and generous hearted Mr. Grinke could not have regarded it in any other light, and under this exposition of it, I submit the following

### REPORT.

Being "The Committee" to whom was referred the question,

*"Ought the ancient languages to constitute a part of education."*

I beg leave to report:

That, There appears no good reason why the study of Latin and Greek should be dispensed with in a course of liberal instruction.

That the endowments of reason and speech are peculiar to man, the noblest gifts of heaven; the latter being the spontaneous effect of the former, and expressing it nearly in like manner, as the face expresses and exhibits the mind; the study of language, therefore, is the study of reason—the *native types* of reason; and pre-eminently humanizing and improving.

That the specimens of Latin and Greek language which have been preserved, are the most perfect mirrors of ancient mind; and no wonder, for the art of printing not existing, nothing but what was most perfect in its kind could bear publication; and for a like reason that literature is remarkable for condensation\* and the delight of deep thinkers, while the expansion of modern literature is better adapted to superficial minds, who neither think nor feel more than is verbally expressed. E. g. these two verses of Virgil.

“Aspirant auræ in noctem nec candida cursus

Luna negat; splendet tremulo sub lumine pontus;”

are descriptive enough to one who has the soul of poetry; but to strike the *sense* of beauty of modern readers of “Reviews,” they would require being expanded into two hundred lines. Yet the business of education is not to gratify a vitiated taste, but to restore it to soundness.

That the tediousness of modern compositions has become absolutely disgusting, and the lover of just eloquence has no other refuge but in the concentrated powers of ancient writing. And this distinction of ancient writers also renders their works the most convenient text books of poetry, philosophy, and eloquence. Modern literature can be best seen, best understood, and best appreciated from the *Parnassus* of antiquity. For no one can understand the spirit of his age unless he rise above it, nor justly know the literature of his own nation, unless from that of another.

That there is a very great mistake in thinking that an exclusive excellence in art and intelligence, belongs to this age, or that the human faculties have attained such vigour and maturity, as to render unnecessary, all reference to the PAST. On

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\* See Note A.

the contrary, it is more reasonable to believe that if the present excel former times in the perfection of their institutions, it is to be ascribed chiefly to those experiences which *beacon* in history, and enable men to discover the advantages of the new circumstances in which they are placed.

That it does not seem to be the design of the Creator, that any age or country should be independent or insulated, for as He has caused different productions of the earth, to grow up in different countries, for the purpose of uniting them in the friendly bonds of commercial intercourse, with a view to mutual civilization and improvement; so, He has connected the past with the present, after an analagous manner: and, by the benign influences of his Spirit, rendering the intellect and affections of successive ages, productive of fresh discoveries, inventions, and improvements, has provided for the dependence, not only of one nation on another, but of one age on another, that thus the whole human family, not only as it *stands out* in contemporaneous nations, but in the continual succession of ages, might emulate that Unity, and Harmony of perfections, which exist uncreated in the everlasting Source and Origin of mankind. There is consequently the same reason for learning an ancient language, no longer spoken, as for learning any modern language; for while the one supplies us with the wisdom of the present, the other brings down to us the wisdom of the past. But this reason for learning an ancient language, becomes stronger, if it be the chief remaining record of a nation, the embodied mind of a nation no longer in being. The languages of Greece and Rome stand to us in this relation. They are the minds of those nations, embodied, perpetuated in intellectual forms of their own creation, so that we can sensibly appreciate them, see them—feel the warm breath of their Inspiration. It is well known that when novelists, and writers of narrative, would bring before us, the characters of the personages of their story, they find it necessary to make them talk in the very dialect of their country, province, or age: and it is much more by the dramatic effect of such dialogue, than by any other contrivance, that these personages, with all their peculiarities, and interest, are brought *livingly* before us.

But what is true of the dialect or style of individuals, is true also of the dialect and style of foreign nations, or remote ages. The very minds of Greece and Rome, descend to us embalmed in their languages; and more than embalmed; they *live*: and *live* too, in all their ancient peculiarities, beautifully dignified and ennobled; for it is not the ordinary Greek or Roman mind, which we find before us: it is the energetic, the enthusiastic, the godlike: the mind of the poet, the mind of the philosopher, the mind of the cultivated and patriotic statesman. What! it were dishonor to the dead, if nothing more, and the basest ingratitude to disown, or discredit such minds as these: minds too, republican as our own, and animated with the noblest enthusiasm for liberty, although often led astray from the want of a more extended experience. Why is it that the art of writing, and the art of printing, have been vouchsafed to man, if not to preserve inviolate, and in their integrity these invaluable relicts of the wise, the good, and the magnanimous of the human race? But if the seminaries of learning do not perpetuate the remembrance of these, how shall their memory longer be preserved, and if the sons of freemen are to be encouraged to neglect them, where, O where shall they meet with either honor or esteem?

The first grand argument then, for the study of the Latin and Greek languages, is this: that they constitute so much valuable history of human mind, with such peculiarities, that no living samples of it now remain: nor is it within the resources of modern languages, duly to represent it: to which argument this appendix may be added: that it was such mind as was born to freedom, and vigorously marked with all those bold, and original characters, which belong to it, and on this account, doubly interesting to Americans, as showing the first rude conceptions of that freedom with which they are now blessed. And surely the history of freedom, in whatever age it may have lifted up its head, is part and parcel of the history of America. For this nation was not born in a day; nor did she drop in full panoply from the skies. No; the struggle of those principles for birth, which have here at length reached their maturity, may be read in the monuments of the most distant ages. Need we



say more then, to recommend the study of Latin and Greek to American youth, than to remind them that these were the languages of a free people—a people that loved liberty passionately, “not wisely, but too well.”—And those who will not believe that these languages inculcate also a certain *manly* and *just* taste may be convinced of it from the fact, that the architecture and statuary of that people exhibit that beauty and strength, that simplicity of grandeur, which while it delights, at the same time invigorates the mind. Their oratory and poetry are also such, “severe in youthful beauty,” and inspire that taste which is peculiarly conducive to internal strength of thought.\* Modern *fine writing* is all too sweet, too good, too pathetic: it breaks down and womanizes the soul.

But now for a second argument for the study of Latin and Greek. *In these languages are treasured up and contained the religion, morals, law, science and literature of the first sixteen centuries of the christian era.* It was not till after the period of the revival of letters, the discovery of America, and the invention of the art of printing, that European nations began to write in their vernacular tongues; and even then very sparingly. All the best and most interesting works of this spirit-stirring period are written in the Latin language the best of Bacon's works, the works of Ludovicus† Vives, Luther's works, many of Milton's works, the elegant productions of Erasmus, and those invaluable treatises of Grotius on “the Truth of the Christian Religion,” and on “the Rights of War and Peace,” which no man ought to be ignorant of, who would become acquainted with the laws of nations, and the historical grounds of the Christian faith. Now these works never have been translated into English and probably never will be; and though they could, yet who would wish to exchange the freshness of an original work, struck off in the heat of that animated period, for the insipidity of a translation. But what have American youth to do with the history of that period; the period of the revival of letters? To do with it! why was it not out of the contentions of that period, that arose, and was fostered that spirit of liberty,

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\* See Note B.

† Note C.

which transferred beyond the Atlantic in the bosoms of pilgrims, and other devotees of freedom, afterwards attained to such strength and sublimity of conception, that it could not be restrained, but resulted in the establishment of a new and independent nation.

And must the youth of this land be satisfied with merely contemplating and analyzing now, these RESULTS? But how can they even analyze *these*, with advantage, unless they remount to those sources, and those times, in which they *originated*? What! if we take pleasure, even in following up a mighty river to its source, shall we experience neither benefit, nor delight in tracing upwards to its beginnings, and its fountains, that grand and magnificent stream of human arts, improvements, sciences, government, which has been rolling downwards to us, from remotest ages! And shall not the youth of this country, in particular, glory to have slaked their thirst of knowledge at the fountain head of these waters of freedom. But it is maintained that the knowledge of history, can be gained as well from English historians, and that they are more *philosophical*, than the original writers. It is their *philosophy*, which is to be objected to, and which renders them unsafe guides to the *American* student: the *philosophy of history so far as yet written*, is founded on a comparison of the institutions of ancient, with those of modern Europe, not on a comparison of ancient European governments, with the civil and political institutions of the United States. The philosophy of history is at present a blank to the *American* student: which he must fill up, by his own reflections from the reading of original documents. And it is best so: as the body can be supported only by the food elaborated by its own organs, so the mind is always best fed, and nourished by that philosophy and sound observation, which is the fruit of its own discovery, and suggested to it by its own comparison of facts. But you have not even all the facts you want in English to have a clear conception of the progress of useful history. When did you ever see in English unless now for the first time the following document, so admirably indicative of that true fountain, whence the blissful freedom of modern times has flowed. It is a preamble of an instrument of pope

Gregory the great, liberating his slaves, date the sixth century. "Cum Redemptor noster, totius conditor naturæ, ad hoc propitius humanam carnem voluerit assumere, ut divinitatis suæ gratia, dirempto (quo tenebamur captivi) vinculo, pristinæ nos restitueret libertati; salubriter agitur, si homines, quos ab initio liberos natura protulit, et jus gentium jugo substituit servitutis, in ea, qua nati fuerant, manumittentis beneficio, libertati reddantur." Whereas our Redeemer, the builder and supporter of universal nature, has been graciously disposed to take upon him human flesh, and to dis sever the chains by which the human race were held in captivity, and to restore them to the ancient liberty of the children of God; therefore, it becometh us, (and the example is a wholesome and admonitory one) by the act of manumission to reinstate in the unalienable privileges of humanity, those whom nature originally created free, but whom the law of nations has subjected to the yoke of a most iniquitous servitude.

Does this document require any comment? Does it not speak for itself, and reveal in epitome the whole extent of modern freedom? It was from this pure fountain of Christian sentiment, that the American commonwealth in all its present magnificence and grandeur has welled out; as perchance the origin of the broad-bosomed and majestic Mississippi might be discovered in some yet untravelled wild—some unvisited Naiad fountain.

Take another passage: Cicero speaking on war, observes, that states ought to cultivate that rational and divine wisdom, by whose peaceful decisions alone, all contests might be determined, rather than that hardihood of valor, which disposes them to make the sword the umpire of their differences; yet, when they do encourage moral wisdom in preference to martial daring, it ought to be done not from a cowardly shunning of war, but entirely with a view to the more solid and humane benefits which would result from it. "Quare expetenda magis est discernendi ratio, quam decertandi fortitudo: sed Cavendum, ne id bellandi magis fuga quam utilitatis ratione, faciamus."\* Do you not see in these thoughts the intellectual GERM of a FEDE-

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\* Cicero de Officiis, Book 1st. chap. XXIII.



RAL JUDICIARY; the dawns of an American commonwealth; the sweet morning of freedom's glorious day? And who that rejoices in the splendor of the noon, would not wish also to hail the beauty of the dawn.

The same remarks will apply to Christianity. The New Testament, the federal constitution of Christianity, is written in Greek, and the most interesting and fascinating records of its early history are written in Latin. Let American youth then read these original documents, and from them let them fashion for themselves their own systems of history, philosophy, jurisprudence, religion; for who have a better right to do so than they: *or will they be content to be the bondmen forever of European system-mongers?* The second grand argument then, for the study of Latin and Greek, is this: that it contributes to enlargement of mind, and independence of judgment, by affording access to original writers, and authentic documents of history, and frees us from the slavish necessity of consulting commentaries, reading criticisms on criticisms, and reviews on reviews of authors, which we have no means of reading for ourselves, from ignorance of their language; and thus are cut off from all *warm* and beneficial knowledge of the history of mankind, of their moral, intellectual and philosophical history for a period of two thousand years. Surely then, one portion of the long season of youth cannot be better employed than in the acquisition of advantages so important, numerous, and indispensable as these. As an appendix to this second argument, it may be stated that the acquisition of Latin is not only the best, but the *shortest* road to the knowledge of *history*.

To resume the question: is Latin to be a part of liberal education? is Greek? As to Latin, we see if it be not learned, the education, as regards a wide field of knowledge, can not be *liberal*: that is, it cannot qualify a man to judge *freely* of the intellectual and moral history of the world, from the creation downward to the year 1600, or lower; he must form his judgment on such snatches of light, as Gillies, Gibbon, Hume, or Robertson, may choose to give him; he dare not for his soul rebel against *their* authority, they are his masters, they feed and clothe him mentally, historically; his education then so far is



not *liberal*, it is *servile*; it may be liberal as respects mathematics or the sciences, but it is not liberal on these points. You say he has translations—it is not the gross raw fact of history any man of mind cares about; it is the living soul embodied in those facts: and nothing gives that but *native language*. We know man is the same in all ages, we need not read history to know that; but it is the Greek man we want to see, the *very Greek*: the Roman man, the *very Roman*;—then you must learn Greek and Latin; there is no need of more words on the subject, *native language is the only type of native mind*.

In regard to Greek, if a man does not learn it, of course he is not *free* to read Demosthenes, the most democratic and American-like speaker that ever addressed an assembly.\* He is worth a hundred of Cicero. Now if a republican student is not qualified to read the most republican, plain, rapid orator that ever spoke, is his education *liberal*? O! but the English orators;—they are not to be named in the same day with Demosthenes, they are all motion, no *progress*; his only counterpart in modern times, might have been Patrick Henry, but *his* speeches have all perished with him, all but scraps.—It is a shame for an American youth to spend his time reading “reviews,” opinions on opinions on certain original opinions on certain *first* authors, and never take the necessary pains to read those *first* authors, themselves, and own the BIRDS that have procreated all these golden BROODS. This is surely the wisest, the shortest, and most natural course.

In reply to all these arguments it is asked what portion of those who study Latin and Greek, are capable of deriving all these advantages from them; whether that number be great or small makes not for or against the study; it is sufficient to show that the object is a grand and attainable one, and worthy of ambition: how many or how few succeed is nothing to the purpose, if they fail it is their own fault, or the fault of their instructors; the object is at least attainable; for neither then ought we to aspire after the happiness of heaven, if it be true that “many are called, and *few* chosen.” And the same objection may be brought against all human pursuits; the number of eminently

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\*See Note D.

successful candidates is always small, whether in law, medicine, theology, merchandise, or any other employment of human life.

But the obvious reply to this objection, is, perhaps this, that should the student not become a Latin or Greek scholar, in the proper sense of the term, there are still sufficient collateral and incidental advantages to repay the ordinary outlay of labor and pains, which is made in an endeavor to master the languages. For should a lad even fail of being able ultimately to read the Latin language with facility, still he is amply remunerated for all his labor, by the profound knowledge of the logic and syntax of language, which skilful drilling in Latin is certain to confer, not to speak of the numerous etymologies and roots of his own language, which he grows familiar with; so, that in the long run, he becomes not less skilled in his own language, than if he had studied it exclusively; nay, he becomes more skilled, and he has at the same time such a knowledge of Latin at all events, as enables him to understand phrases of common occurrence; "*est quanam prodire tenus, si non datur ultra.*" Moreover, he is delivered from that servility of expression, which generally deeply marks the compositions of men, who never study out of their own language, standing more in awe of arbitrary rules of writing, than the logic and reason of thought, which is itself the fountain-head of all rules. The study of ancient language approximates the youthful mind to that grand idea of language, expressed in the Greek word *logos*, thought or speech. For in that language, "thought is speech, and speech is truth." Another practical recommendation of the Latin language, is, that it is the nearest road to the Spanish, which, with the English language is destined to hold conjoint sway over the whole of this western hemisphere. The Spanish is nine-tenths Latin. The French is also largely Latin.

In a word, the study of this language is highly worthy of Anglo-Saxon America. Her religion, her arts, her sciences, and her literature have been written in that language; and so written that they cannot now be torn away from it without injuring their beauty and integrity. That language also having ceased to be spoken, the meanings of its words and phrases are no

longer subject to variation;\* and it is therefore the most convenient depository of all original documents of the religion and laws of modern nations. *It is the universal language of the Caucasian race*, and therefore, all who aspire to the benefits of a liberal education, ought to be acquainted with it. But if all this go for nothing, then let the Latin language be cultivated for its practical benefits alone, for these are more than sufficient to repay the study of it: but let it be studied *well*, and with other useful branches; for I advocate it not as the *whole*,† of education, but *a part*,—perhaps, a small part. As a part it is admirable, and indispensable in a system of liberal instruction, and as a part let it be retained. For the study of the Greek language I recommend it only to boys of noble and aspiring genius. The language is too sacred, too beautiful, to be associated in any one's mind with dulness, blundering, and absurdity.

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\* It tends also to *fix* and perpetuate the just sense of a very great number of English words, when they are used as much as possible with reference to the *unchanging* signification of their Latin roots. Latin scholarship is the very sheet anchor of the English language:

† See Note E.

## NOTES

TO MR. KINMONT'S REPORT ON THE ANCIENT LANGUAGES.

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NOTE A.—Page 167.

I cannot forbear to append here a sentence on this subject from the admirably succinct treatise of Bacon, entitled "*Cogitata et Visa*," which contains so much in small compass, that it is worth while to learn the Latin language just to read it. "Cogitavit et illud (*Franciscus Baconus*) eas, quas habemus, doctrinas ea ambitione et affectatione proponi, atque in eum modum efformatas ac veluti personatas in conspectum venire, ac si singulæ artes omni ex parte perfectæ essent, et ad exitum perductæ. Hujusmodi enim methodis, et iis partitionibus tradi, quæ omnia prorsus, quæ in illud subjectum cadere possunt, tractata complecti et concludere videantur. Atque licet membra illa male impleta, et quod ad vividum aliquem rerum saccum attinet, destituta sint, totius tamen cujusdam formam et rationem prae se ferre, eoque rem perducere ut pauca quædam, neque illa ex optimo selectu, recepta auctorum scripta pro integris ipsis et propriis artibus habeantur. Cum tamen primi et antiquissimi veritatis inquisitores, meliore fide et eventu, scientiam, quam ex rerum contemplatione decerpere, et in usum condere statuebant, in aphorismas fortasse, sive breves eademque sparsas, nec methodis revinctas, sententias conficere solerent: qua cum et rerum inventarum nuda simulacra, et rerum non inventarum manifesta spatia et vacua indicarent, minus fallebant: atque hominum ingenia et meditationes ad judicandum et ad inveniendum simul excitabant." I make the following translation for the sake of the graduates of the *new school*. "Francis Bacon also meditated on this: that the sciences and literatures of modern days are proposed with such pomp and affectation, efformed and masked for stage-effect rather than real utility, as if they had already attained a round perfection, and could receive no farther improvement; for they are so marked by sections and chapters, that all that could be said or thought on any topic, seems already said and thought. And although these gigantic treatises possess neither the life-blood nor marrow of true knowledge, yet holding forth the body and limbs thereof, they usurp the place of living science, and impede and damp the free and native progress of the human intellect. How much greater modesty and honest dealing distinguish the conduct of the earliest searchers after truth, who were



contented to throw into the form of aphorisms and short sentences, the wisdom which they culled from observation, and communicated for the benefit of mankind: which manner of writing, while it exhibited a few naked, unadorned truths, marked out the *vacant spaces* which were to be filled with future discoveries, and thus awakened the curiosity of men and their native powers of reflection, leaving free scope for judgment and invention.

NOTE B.—Page 170.

I would deprecate, however, the idea of holding up the ancients as models of servile imitation. It is to deliver the mind from the imitation of *local* and *imperfect* models (for all human compositions are *imperfect*) and to survey from *different points* the DIVINE STANDARD in nature, that I esteem it necessary to read the works of central minds of different ages. Burns was a great reader; so evidently, was Shakespeare. David Crocket, I suppose, has not read much, and accordingly you find that he is most *unoriginal* and *imitative*. I dare say he does not think so himself, but a man may steal from the poor as well as the rich.

NOTE C.—Page 170.

Ludovicus Vives was not only a most accomplished scholar, but a truly good man. His treatise "*de tradendis disciplinis*" is invaluable not only as an image of the age, but for the admirable philosophy and sound sense which pervade it. I shall translate a sentence from it to show what high responsibilities he conceived to attach to an author. This was written about the year 1535. "He who would add to the useful literature of the world should devote much time to reading, meditation, composition, correction, *but let him publish very little*. Of these exercises this would seem to me to be the proportion, expressed in numbers, that reading should be *five*, meditation *four*, composition *three*, which correction should reduce to *two*, the *moiety* whereof may bear publication. But to this undertaking of greatest moment let him approach undisturbed and unblemished by any sinister affections; *let him first supplicate peace and pardon of his Creator*. For it will occur to him that vocal expressions fall on the ears of few and are soon forgotten, but written language is accessible to all and may injure the hearts and understandings of remotest generations. No one therefore should assume the *stylus*, while his mind is agitated by resentment, hatred, fear, *ambition*, or any other evil passion; and if he cannot rid himself of these, let him relinquish the design, rather than infuse into his work the poison which has corrupted his own mind; the fountain of his sentiments and opinions."

Scripturo multum est legendum, meditandum, scribendum, emendandum, ædenda paucissima. Harum actionum hæc est nisi fallor proportio. Lectio sit ut quinque, meditatio ut quatuor, scriptio ut tria, emendatio, ut redigat illa ad duo, ex his duobus unum proferendum in apertum. Ad hoc opus maximi momenti purior ab affectibus & sedatior accedat, quam ad aliud quodcunq, etiam pacem a Deo, & veniam precatus. Veniet illi in mentem vocem dissolvi statim, exaudiri a paucis, scripturam omnibus innotescere, & semper, idcirco nunquam non lædere, quæ hic sint mala. Non sument in manus stylum, quandiu ira, vel odio, vel metu, vel ambitione, vel qua alia prava cupiditate agitantur, Si eam deponere non possunt, stylum citius deponant, ne quid veneni in opus transfundatur animo, id est, ex fonte.

Would that the authors of the present day wrote under the auspices of such happy feelings as these, for then we should not refuse to devote twice as much time to the study of their works as is necessary to understand the pure and elegant Latin of Ludovicus Vives.

#### NOTE D.—Page 174.

The practice of reading “selections” from orations of Demosthenes is pernicious. Read a whole oration or none. The merits of Demosthenes do not lie in “splendid passages” but in the *solid masonry* of the oration. He did not speak for speaking’s sake, but for an end. The rhetoricians have written a great deal of nonsense about him; (they write nonsense:) he did not know he was eloquent; and he was not eloquent in the modern sense of the term; the farmers of Ohio would feel him to be eloquent; but the beaux and belles of modern literature would be astonished that any man could like Demosthenes, all whose *words* are *ideas*.

#### NOTE E.—Page 176.

I can see no propriety in pushing a boy through Virgil, Horace, and Cicero, at an age when it is impossible he can appreciate them. From *ten to fifteen*, the mind is more *mechanical* than *imaginative*, and geometry can be studied with much more advantage than either poetry or eloquence. Conic sections are more intelligible than either Milton or Shakspeare. In the mean time, however, the study of Latin ought not to be neglected, but to be pursued unremittingly, chiefly on account of its admirable use (and no instrument is so efficient) in *compelling* attention to the *meanings* and *relations* of words—a part of education in which the majority of minds are more deficient than in any thing else. At the age of sixteen, if a youth discover literary predilections, introduce to him the higher classics; for, his moral faculties unfolding

at this period, he will be enabled to discern their true beauties. And thence teach him the analysis of the HUMAN MIND, for original language, *imaged* human thought, constitutes the *basis* and proper illustration of mental philosophy.

## VII.—PHYSICAL SCIENCE.

LECTURE ON THE APPLICATION OF PRINCIPLES TO PRACTICE,  
IN THE VARIOUS DEPARTMENTS OF PHYSICAL SCIENCE,

BY ELIJAH SLACK, A. M., M. D.

The word *principle* is used in several senses. In morals and theology, it means “an essential truth, from which others are derived, and it is the ground or motive to action;” thus the doctrines of the Bible are *first principles*, on which religion rests, and these principles, when properly considered, greatly influence the heart and life.

In physics, as in chemical investigation, some have considered the elementary matter of which bodies are formed, as principles, and have denominated such matter elementary principles, or simply, principles; though, at the present, the usual chemical designation is *elements*; thus oxygen and hydrogen, are the elements of water. Without enumerating farther, I would remark, that in the subject before me, the word *principles* carries the meaning of the “cause, source or origin of any physical effect.”

The principle on which the bird sits on its perch is gravitation; i. e. gravitation, or gravity is the cause of the animal’s assuming the above attitude on the limb or bough. Gravity and pressure are the principles on which the great wheel of a water-mill moves round. The elastic force of steam, is the principle which operates in driving forward the piston, and moving the crank connected with the steam engine. The word is here used for the “source or origin,” or “cause” of motion in the two pieces of machinery, above referred to. It is the principle of heat, which occasions a general expansion in matter: i. e. it causes the air to be rare and water to assume a gaseous and elastic form. If this principle be absent, air and water either approximate to, or actually assume the solid form. Hence, air has been made liquid, and water so solid, as to have been employed by despots and voluptuaries, as the building material of palaces and castles.



From these illustrations, it is obvious, that the word "principle," does not convey the exclusive meaning, appropriated to the *great causes* of phenomena in physical science. The latter are effects classified, and thus appropriated to the explanation of effects as they individually arise; but the word "principle" is used in a more extended sense. It not only includes technical physical causes, but is extended to the elements of matter, as in the example of heat or caloric, above mentioned.

The word "practice," in my subject, has a meaning so obvious as to require but a remark. It is nothing more, when a principle is developed, than the application of that principle to all the results, useful to human beings, which intellect can devise. Ex. As caloric or the matter of heat is greatly influenced by colored surfaces, this principle is appropriated to many useful purposes in practice. If we wish to preserve liquids for a long time, hot, polished metallic surfaces are the best adapted. If it be desirable to have much heat thrown out in a given close apartment, a black is the only efficient color in the apparatus covering the source of caloric. If we wish a garment to be cool, a white ground will best answer to the intention. A dark colour will absorb\* vastly more caloric than a light: hence if moisture be present, under the former color, the heat or caloric changes the state of the moisture from a liquid to gas or vapor, or in other words, the caloric, when the moisture changes its state, unites with the vapory portion and becomes hid, as to its sensible qualities, and thus, the new principle of hidden or *latent caloric* is appropriated to useful purposes. If we wish in the *heat* of summer to cool an open apartment, as in Asiatic countries, let the open side to the sun be hung with a dark or black curtain and let this be frequently sprinkled with water. The sprinkling of pavements and floors in extreme heat, preserves apartments and streets cool. This principle of latent caloric, in connection with a black or dark surface, explains the well known fact, that human beings under a black skin, can endure the ardor of a vertical

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\* The absurdity of painting houses, fences, &c., a dark color, is exposed by chemical principle. They will last but two thirds the time they would, if painted white.

sun, with double the ease that one can, under a white skin.— But I have occupied sufficient time in explanations.

Let me here remark concisely, that in ancient times, the proper method of investigating physical truth was not understood. The philosophers of those periods, skilled in languages and mathematics, appropriated the same methods of examination to physical facts. Hence, the foolish theories which for a long space of time, almost entirely locked up the departments of nature. It was reserved to a comparatively modern period, to unfold these mysteries, and give an impulse to physical science, which is now advantageously felt through all the ranks of society. In the 16th century, the superior genius of Bacon broke through syllogistic and scholastic rule, prostrated hypothesis, and conjecture as the methods of explaining physical appearances, and pointed out the true plans to be pursued in a search for the great truths of nature. He taught that each individual fact is to be investigated for itself, that these facts or effects are to be classed according to their points of resemblance, and general truth to be deduced from the examination, and that experiment and patient observation, are the only means of arriving at correct results. From his day, to the present, physical science, in her onward march of improvement, from her store-house, has been furnishing thousands of the most important items of practice, which not only adorn, but bless the human family. To this cause, above all others, is to be ascribed the rapid progress of civilized countries, in improvement and real wealth. Nothing, in connection with the above is required, but moral culture and genuine religious principles, to make mankind what the majority never have been, happy here, and prepared at death, for a happy eternity.

The connection of principles, and practice is so obvious, that it needs not an elucidation. The great object of education is to collect principles and appropriate them in practice. In early life, while impressions are easily made, the business of youth is to lay up in the store-house of the understanding, a rich collection of principles, which, during the remainder of life, are to be increased, and from day to day, brought out in practice, so as to add wealth to the community, character to the indi-

viduals, and general comfort to all society. The appropriation of principles to practice, belongs not exclusively to man; it runs through all the departments of nature, and is clearly an object, especially, dear to the *Creator*.

1. Inorganic matter has its principles, which regularly exhibit a practice marked by the boldest features. A few examples will place this part of our subject properly before the mind. The general properties of matter as extension, divisibility, impenetrability, mobility, vis inertiae, or resistance to a change of state, and gravitation, are here discovered in strong relief. It is chiefly from extension, division and gravitation, that the various mineral strata, which incrust the earth, take their origin. It is owing to these properties that the mountain layers are piled on each other, till the bold masses of rugged matter, pierce the clouds, and stand wrapped, as to their elevated parts, in perpetual snow and frost. The difference in gravity, when all was fluid matter, caused the heavy parts to settle lowest. The next in weight, next; and so on, till all the solids were formed, leaving the liquid water more elevated, but so situated as to be reserved within proper bounds. In this way, was land and water constituted. The varieties of land are mountain, hill and vale; the genuine practice, with some modifications, from the principles above noticed. The varieties of water, are spring, rill, creek, lake, sea, ocean. These obey the laws of nature implicitly, which laws almost exclusively in inorganic matter, are the great principles which give rise to a practice that presents the beautiful or sublime, as well as the useful. Thus, the spring bubbling from the side of a hill, illustrates the principle of gravitation; while meandering in a rill-like form down the lowest part of the valley, till rill is united to rill; and then the visible stream rolls its pelucid waters in graceful windings to the broad and majestic river. The descent is the incline-plane, the instrument on which to move, and weight or gravity, is the principle by which the fluid particles are rolled to their destined point. The easy motion of the particles of water among one another, and their weight when the liquid mass is increased form, over rocks abrupt, the impetuous torrent, the beautiful cataract, or the bellowing and awfully sublime scene of a

mighty stream dashing into a trough, hundreds of feet below. At Niagara, is spread out the practice of principles on the grandest scale. The traveller stands astonished. Power and principle speak like mighty thunder to the soul.

2. Organic matter, in a manner the clearest possible, presents the application of principles to practice, the most interesting and useful. In vegetable nature, the seed as it germinates, sends forth the little plant, sustained by a food prepared for its nourishment while young, on the strictest chemical principles. The roots are thrust downward, and the stalk rises upward, illustrating the principle of gravity, which gives stability to the pliant grass or reed, as well as to the tall and majestic oak of the forest.

What a wonderful process is conducted in the workshop of vegetable nature! every simple elementary particle, while the plant is extending, is raised up contrary to gravity and deposited in its place, so as to extend the part; and yet to gravitation is the plant indebted for its steady position on the soil; and so rapidly is the work conducted in plants of vigorous growth, that some inches of extension are effected in twenty-four hours. Many of the fungi rise to maturity in a single night, and some varieties of the mole plant germinate, extend a visible trunk and branches, bear their seed and decline, in the space of four or six hours.

The practice here, as in extension, though wonderful, is far, very far out-stripped by the mysterious and beautiful process of fructification. The fair flower-bud is first shot forth. The corolla tinged with the gayest, and yet most delicate colors, opens its leaflets to the sun-beam, while the parts of fructification, in a most mysterious manner, mete out the seed for the next generation. Here principles recondite or hidden sport with the most delicate practice in nature. The seed is matured in which the future plantule, with rootlets, leaflets and trunk, is packed; with a portion of farina or starch-like substance, as its future nourishment, and the whole surrounded by an outer rind, the casement, to hold the precious deposit; indicating as evident design of support as is displayed, when in an intended journey, I wrap in a napkin the food for my subsistence.



In vegetables, both annual and perennial, a system of vessels is provided, somewhat resembling the arteries and veins in the animal subject, through which circulates the sap, conveying nutriment, on the principle of capillary attraction, aided by vitality, to the branches and leaves, the distant parts of the plant. The sap ascends from the root, through vessels laid in the interior; is elaborated in the leaves, in contact with air and light, and descends by external vessels, forming in its progress the *alburnum*, or sap-wood; to be distinctly seen in forest trees: which sap-wood is hardened, and constitutes each season, a layer enlarging the diameter of the trunk, till the tall forest tree is of sufficient magnitude to be employed in the departments of the arts, or to be appropriated on the hearth, to the purposes of warmth and domestic economy. Time will not suffice to enter into the connection of principles and practice in the root, stem, branches, leaves, flowers and fruit of the numerous plants and trees which spread their luxuriant boughs abroad in almost every climate, and every country under the sun.

3. The connection of principles and practice, is more striking as we advance in the scale of creation. The wisdom, power, and goodness of the Creator, are the more displayed as we ascend towards man, the noblest work of God, on the earth. The habits and practice of the numerous brute animals are, measurably, pointed out in the structure of their parts. Thus the feline tribe of quadrupeds, from the lion down; in the form of their teeth, mouth, and stomach, to suit the mouth; indicate the food originally intended, and the general practice of the animal. The powerful muscles of the leg, the extended talons of the foot, suggest great strength in contest, rather than swiftness in motion. In every part of the frame, the principles are suited to the practice, and most precisely fix the habits of the class. Again, in the ox or bull, and the whole class of ruminating animals, the teeth, mouth and stomach, suggest at once the kind of food for their support; and the form of the limbs indicate agility and swiftness of motion, (as in the deer,) rather than power and extraordinary strength in contest. In all animated beings, obedience to the principle of gravity is most conspicuous; and the proper adjustment of the centre of gravity,

or point about which all the parts balance, is wonderful. Thus the child, which is learning to walk, throws itself naturally in the position most favorable to the proper situation of this centre. It is a due attention to the adjustment of the centre of gravity, which gives such advantage to the rope dancer and wire walker. The cat, in preparing to leap on its prey, adjusts itself so as to furnish every advantage to the centre of gravity. If this animal be suddenly thrown into the air, it will invariably turn its position so as to light on its feet. In moving, every animal must be a posture-master in regard to the point in question, or interruption to its progress, or a serious fall, will be the consequence. The many exhibitions of the distinct mechanical powers, in different parts of the animal frame can be more properly introduced, if at all, under the part of my subject, treating of the artificial mechanical powers. I shall therefore defer, for want of time, a further prosecution of this point, under consideration.

The development of principles, in the careful study of nature, and the appropriation of these in practice, is what constitutes the great business of life. The few are the scholars, looking into the deep recesses of nature, and in their delving, detecting and bringing forth principles worthy of their efforts; while the great mass of community are practical, operating agreeably to the principles already shown, so as to enrich, and in connection with morals to bless society. In the pursuits of the agriculturist on whichever process or department of practice, we look, the most essential principles lead to the successful result. His working instruments as ploughs, harrows, wagons, cutting apparatus, &c. rest for their construction on mechanical principles. The preparation of the ground for a crop, is directed by a mixture of mechanical and chemical principles. The seed germinates, and the produce arises from the union of various and some of them recondite principles.

His fruit trees are pruned, and prepared, by ingrafting and inoculation, for his future and choice produce, by a knowledge of the most curious principles, nature has developed. His grounds are enriched by a proper attention to the fermentative and decomposing principles connected with composts, yielding

the most nourishing food for plants. In short, though his great business is mere practice, yet the principles involved, lead the way and guide to the course he pursues at every step. Hence when new principles are detected, improvements or an entire change of practice is the result. Hence, as scientific and practical men have enlarged the catalogue of principles, the modern pursuit of agriculture, has become more interesting, and the practice more advantageous. In the great business of manufacturing; we behold a mighty result, an entire practice, regulated in its smallest particulars, by known and established principle. Enter the work shop wherever situated, and though the apprentice, or even the master may be ignorant of the principles, yet in all his processes, the smallest item of practice rests for its execution on pure and well defined principles. Hence, the importance of raising up a scientific and enlightened class of mechanics, that their business may be improved and gradually brought to perfection. In ancient times, mechanical arts were rude, and such only were prosecuted as the pressing wants of society demanded. But as government was more consolidated, and human industry better rewarded, men of discernment and science analyzed the practice, and detected the principles. Hence arose the six mechanical powers, or simple mechanisms of philosophy, connected with pure mechanics. These mechanical powers, the lever, the pulley, the wheel and axis, the incline-plane, the wedge and the screw, (though strictly speaking there are but two, or at most three,) by their skilful combination, have given rise to all the improved and highly useful purely mechanical mechanisms now in successful operation. In all the departments of the arts, the most complicated machinery is usually connected with the construction of the fabrics for wearing apparel, and common domestic purposes. The stocking-loom, though made up of numerous parts, in all its complication, is resolved into but a few of the simple mechanical powers enumerated above. The same remark will apply to the apparatus for carding, spinning, and weaving, cotton and woollen stuffs, and for the reeling, twisting and preparing those most ornamental and delicate fabrics derived from the silk worm, the caterpillar, or the spider. In almost every



government under the heavens, the operatives or working part of community make up three-fourths of the population, and these are appropriated to *agriculture* and the *arts*. The whole of whose extensive business, as we have shown, depends on principles simple in application, yet called into action, every working hour and moment of existence. Another great business occupies the attention of a part of society. It is the exchange of the commodities of one country or clime, for those of another, and is called *commerce*. The facilities of communication are all important to the merchant. The apparatus for these purposes, as carriages, wagons, ships, steam-boats, steam-cars, turn-pikes, canals, rail-roads, &c., are dependent on the same great principles which regulate the practice, in the other extensive businesses of life.

It is a systematic prosecution of the arts, and proper subdivision of labor, that has given rise to the numerous results for necessity and luxury, so perfect in execution, and adapted to the objects intended. The same remark will apply to the investigation of principles on which the whole business of community depends, not only for its success, but for its very existence.

Principles are derived from the whole circle of nature, yet the grand divisions which give rise to most, are mechanical philosophy and chemistry. These in detail must be the object of attention to the student, who is desirous, that his mind should be the store-house of those principles, which constitute the main-spring of action to society. In simple mechanisms, or the simple mechanical powers, already enumerated, a single particular or two occupy attention. A power is to be exerted and a weight is to be raised or moved. The iron crow, or lever of the first kind, will illustrate my position. The crow or crow-bar, a long bar of iron properly prepared, is so placed, that a small extension of the bar, resting on a support, or prop, is on the side of the weight to be raised, and a much greater extension of the bar, is appropriated to the side of the power. The hand or power, with this fixture, has an advantage, and in proportion to the difference in length of the parts of the bar on each side of the support or prop. If four feet of bar be on the hand side, and one on the weight side, one pound of pressure



or force downwards will raise four pounds of weight upwards, or one hundred on the power side, will raise four hundred on the weight side. This will furnish an advantage, and here the whole principle of the simple mechanical powers is developed. If the lever be longer, as ten feet on the power side, and one foot on the weight side; one hundred pounds of power will raise ten hundred on the weight side. If several levers be combined, the effect is increased, but the distance through which the weight is raised, will be diminished. In practice there are three kinds of lever which have their advantages and disadvantages, according to circumstances. Thus, in the fore-arm and leg, the third, or worst kind of lever is employed, yet, the wisdom of the Creator, is most conspicuous in the construction. What would have been the consequence, had the first, or best kind of lever been placed in these parts. Great power would have been secured, but slow motion. The object in view, was considerable power and rapid movement. This is attained by the third kind of lever, but not by the first. Thus, if a lever of the third kind had been placed in the fore-arm, the man in mowing could make a powerful sweep with his scythe, but very few strokes would be made in an hour. In walking with a lever of this kind, three days would be exhausted in going twenty miles, yet with the present construction, twenty miles are but a part of a day's journey. In feeding himself, with a lever of the first kind, the man would almost starve between the morsels carried from the plate to his mouth. As to writing and printing, which can only be effected by a rapid movement of the fingers, these inestimable arts would be out of the question. Instrumental music, could never be prosecuted. These examples will show the wisdom and goodness of our Creator, in placing the third, or worst kind of lever, in the fore arm and leg. Time would fail in the enumeration of the simple mechanisms, in nature and art, and the various combinations for manufacturing purposes. What has been said must suffice, on this part of mechanical philosophy.

The next subject, to which I wish to call attention, in a few passing remarks, is the nature of fluids. These differ from solids in one or two essential points. 1st. Non-elastic fluids differ from solids

in possessing particles, which move easily among one another, whatever external force be applied. Ex. An egg-shell will not be crushed in water, though the whole mass be pressed by many tons weight. 2d. Elastic fluids differ from solids, in greatly yielding or being greatly compressed, when external force is applied, and returning to their former situation, when the force is removed. This is called elasticity. It is true, that some solids possess a degree of elasticity, but it is small to that which is discovered in the above named fluids. On the principle of the easy movement of the particles among one another, in connection with gravitation, as in water, is founded the fact, that the pressure of water is not in proportion to the quantity, but to the base of the vessel pressed, and the perpendicular altitude. Hence, water or hydrostatic presses have been formed, which, by the addition of one pound of water, and a power of two tons, on a lever piston, exert a force of upwards of forty-one thousand four hundred and seventy two tons.\* This prodigious effect is, usually, too great for the materials. The strongest block of oak, iron or granite, must yield, or be broken by such stupendous force. Again, the free motion of the particles of water among one another, and the weight of the fluid, if a reservoir be formed more elevated than any orifice from which the water is to be drawn, will carry the stream in artificial *conduits* from the fountain, down valleys and up the sides of hills, to any destined point of discharge. Hence, the ease with which the moderns supply wholesome water, so essential to health, to the inmates of populous cities,—while the ancients, not understanding the true principles of the operation of fluids at immense expense, demolished mountains, and filled up valleys, in order to pass the water, from suitable fountains, for the supply of Rome and other large places. It is to the principle of pressure, in atmospheric air, on the surface of water, that the latter fluid is forced up a vacuum, or exhausted pump-tree, to the height of thirty-two feet. The elastic character of the air is such, that according to the laws of collision, if pulses be thrown into a geometrical series, as in a well constructed speak-

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\* See "Library of Useful Knowledge," Hydrostatics.

ing trumpet, a whisper in the mouth-piece, will make its exit as audible as the loudest voice. In elastic bodies, the geometrical series, furnishes an advantage which is truly wonderful! May not the principle be applied to more useful purposes than to the speaking trumpet only? The only difficulty consists in procuring solid elastics to make up any considerable series, but could not a tube be constructed in the required geometrical series, and the elastic atmosphere be applied, so as to realize to some extent, the prodigious effect of the principle, as a moving power? I have often thought this power-producing principle must have been overlooked, or not understood; an example will present its value. "Place a series of elastic bodies in geometrical progression, in the proportion of twenty to one, or each succeeding body, twenty times larger than the preceding; let the series consist of twenty bodies; let the motion applied be communicated through all the intermediate bodies, to the last; and let a cannon shot, moving at the rate of six hundred and twelve feet velocity, or in a second, (though this is but half the usual velocity,) strike the first body in the series; the motion in the last will be two hundred thousand times greater than in the first. If this immense motion in the last body be applied to a ball, or cannon shot, it would carry it at the rate of twenty-three thousand miles in a second of time, which velocity is five thousand times as great as the velocity required in a body moving round the earth at a small distance from its surface; for a body so revolving, will move round in less than one hour and twenty minutes." \* This must suffice for mechanical philosophy, where principles gather around us, in every new department, and wait to be appropriated to the purposes of intellectual man.

In that division of nature, appropriated to chemistry, principles arise in such numbers, that it is impossible to enumerate them according to relative value, much less, appropriate them to the great business of life. It is sufficient that they are appropriated in almost every civilized government, so as to diffuse ease and comfort through society. The foundations of this noble science are laid deep, and are daily growing more impos-

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\* See Dr. Helshum's Philosophy.



ing under the hands of its practical and successful experimenters. A century ago, it was but a speck on the horizon of science. It now commands universal admiration. It is like the pure fountain sending down to the valley its hundred rills, to fertilize and render desirable, the extended plain. No part of it can be touched without interest excited, and pleasure imparted. The very course of procedure, resolving bodies into simple elements and reconstructing them, in obedience to the great principles of affinity, strikes the beholder with imposing effect. Some of the principles of caloric, or the matter of heat, have been adverted to in *our* introduction; and here, only a very few remarks can be added, within the limits of our time. This agent, when its laws are investigated, is discovered to administer to a greater extent to the comfort and happiness of man, than any known substance besides. It is universally diffused through all matter. Take away caloric, and the air of our atmosphere, as well as the water of our lakes and rivers, or even of the mighty ocean, will be bound in chains of perpetual slavery. Where, with the air solid or frozen, and caloric subtracted, would be the place for animated being? vegetable nature must be instantly destroyed. The earth would lie as one perpetual waste. How kind then has been our glorious Maker and preserver, in furnishing and universally distributing a subtle fluid matter, which sets the wheels of nature in motion, throughout all creation.

The influence of caloric on colored surfaces has been noticed. The slow conducting power of certain substances, constitutes the principle, for the selection of our wearing apparel. Wool, cotton, silk, and fur, are chosen for the winter, or cold part of the year; while flax and hemp, (being better conductors,) serve for the summer season, and vertical sun of a tropical clime. Had all substances been as good conductors of caloric, as the metals, — take, as an example, gold and silver, — man must have perished at but a small remove from the equator. Fur and feathers, possessing to a great extent, a slow conducting character, are most admirably adapted to the cold regions of the north. One of the best slow conducting substances, is the air of the atmosphere. Hence, double lids to boiling vessels, and double



sash and glass to houses, holding between them a plate of air, contribute much to the confinement of caloric; for a like reason, air enchained in garments by gum-elastic varnish, is admirably adapted to secure warmth, even on icy Greenland's shores. Atmospheric air is beginning to be employed in varnished ticks, in the place of feathers, and as a cheap and efficient article for beds, I trust it will succeed; and thus liberate the poor goose from its responsibilities, and make it as independent as the other poultry of the door-yard. The principles on which, in the winter, freezing and thawing are effected, unfold an economy in nature, calculated to excite continued admiration.\* In freezing, latent caloric is set free to mitigate the rigors of temperature; and in thawing, a large amount of free caloric, becomes latent, to prevent the inconvenience of a sudden change from almost extreme cold to extreme heat. In the heating of fluids, as water, a certain amount of caloric, in a free state, is communicated; but when ebullition takes place, much of the caloric, before sensible becomes latent, and passes off in the change of state, in a latent or concealed form. Thus steam or vapor, though constantly receiving caloric from the source of heat, (as a fire, or furnace,) indicates only the temperature of  $212^{\circ}$ , unless the pressure of additional atmospheres be applied. It is to this latent character of caloric in steam, and the addition of pressure which gives to that agent, its elastic force, and makes it a most efficient propelling power, and obedient servant. The spring or elasticity of steam is

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\* In nothing physical, is the goodness of God more manifest, than in subjecting water to something like an exception to the general law of expansion. By a reduction of temperature, water contracts its bulk to forty degrees of temperature, the point of greatest density. After passing this point, expansion takes place, and at thirty-two degrees, (at which ice is frozen,) the bulk is the same as at forty-eight degrees. This peculiarity makes ice specifically lighter than water. It, of course, floats on the surface, and enchains beneath, eight degrees of caloric above the freezing point, for the support of animal and vegetable life. Had water been subjected to the regular law, the ice would have been specifically heavier than water, and as soon as formed, would have sunk, and thus our rivers and seas would have been bound in icy fetters, which no subsequent summer could unbind.

increased by every addition of caloric, so that it may be made to press on the piston of an engine, with the force of one, up to one thousand atmospheres, if the apparatus will bear such straining.

Thus we see that the active character of steam, as applied to machinery results from principles at *once* simple and perspicuous. What a revolution has been effected in the modes of movement and transportation since the appropriation of steam to the well constructed engine! Rivers, which formerly, on account of current, were considered almost inaccessible, now present an easy passage from their mouths almost to their sources. Cities which were lately considered as remote and strange, on account of distance, have by the rapidity of steam-boat movement, approximated, so as to be comparatively neighbors. A new era in improvement has commenced. If to Fitch and Fulton we are indebted for the oars and paddle-wheels of steam-boats; to immortal chemistry are we indebted for the force of steam, which bears the giant vessel over the mountain wave, with the ease that a shaving of wood, is blown by the wind, over the rippled bosom of the pool. In fluids the resistance which vessels in motion experience, is increased in proportion, to the square of the velocity. For example, if the progress of a steam-boat through water be one mile per hour, the resistance will be one; if it be two miles per hour, the resistance, will be four; if it be three miles per hour the resistance will be nine, as the square of velocity. A vast additional power of steam must be expended, in overcoming this resistance when the vessel is moving rapidly, especially up stream. The impeding force here noticed, has led to the construction of land engines, to run on prepared or rail-roads, which engines, in their progress exceed the most sanguine expectations. They are immersed in fluid air and meet with some resistance from the friction of parts and atmospheric reaction; but as air is about eight hundred times less dense than water, the resistance from the latter cause will be in that proportion less; of consequence, it is inconsiderable, except in a strong head wind, which rarely occurs. The main difficulty to rapid steam-boat movement, is here obviated. Hence the steam-car bearing

in its train, the load of one hundred tons, moves over its way with the velocity of the forest deer. It even vies with the eagle in his rapid flight. Nothing presents the power of improvement more imposingly, than this invention. A traveller, on a well constructed road, in an efficient car may start from Cincinnati on Monday morning, and moving only twenty miles an hour, arrive in Philadelphia by Tuesday noon, allowing for stoppages six hours; by Tuesday night, he can reach New York, and by Wednesday at three o'clock, he may be in Boston, allowing for rest and business at the least six or eight hours. Under these circumstances, a merchant may start from this western metropolis, after Sabbath is closed, visit Boston, and all the intermediate cities, on business, and return home in time to keep the next succeeding Sabbath. Again, suppose our country is invaded by a powerful enemy, who is bent on destruction; if railroads be but generally constructed, it will be impossible for him to make any serious impression. While he must necessarily be occupied in landing fifty thousand effective troops, we can forward to the seaboard on our steam-cars, each carrying a regiment of soldiers, with their baggage, even from the valley of the Mississippi, double the amount of troops required to beat him back and blast all his hopes. But whilst we look on this march of improvement with admiration, one serious source of regret continually arises. The steam apparatus is not perfect. The prodigal waste of human life, especially on our western waters, is such, as to call the attention of our government, to this important subject. The boilers require some additional improvement for security; and it is to practical engineers, to scientific and practical chemists and machinists, our country is to look for help in this exigency. A few thoughts on this subject arising from principles I will venture to submit. From the disasters which have occurred, it appears, there are two kinds of steam-boiler rupture; one, a simple bursting arising from bad, cracked, or weak material, which is usually not very destructive: and a violent and destructive explosion, in which a powerful collapse takes place. In regard to the former difficulty, nothing need be said; as strong metal and well constructed work, will prevent it. As it respects the latter difficulty, much patient investiga-



tion is required to reach the evil and apply the remedy. From experiments, and deductions from experiments, it would seem that good boiler-iron properly put together, will sustain a pressure, per square inch, of from fifteen to eighteen hundred pounds without destroying the part.\* But the ordinary pressure of steam, does not exceed two or three hundred pounds. If these positions be correct, I think, in explosion, something more must be concerned than the simple pressure of steam; the tremendous effect must arise from the generation of gaseous matter of an explosive and destructive character.

But the only gasses which can be produced are either carbonic acid or atmospheric air connected with the water, or oxygen, and hydrogen, the elements of water. The former gasses, are not of the dangerous kind. Little evil can be apprehended from them, and they are present, not in very large quantities. In regard to the generation within a given boiler of the gasses which make up the elements of water, some difficulties exist which perhaps, arise from limited information. It is known that water when brought in contact with red hot iron, is decomposed; its hydrogen is evolved, and will occupy, on account of its levity, the highest part of the apparatus in which it is produced. The oxygen unites with the iron and forms an oxyde. It is also found that *this oxyde*, when highly heated, and dry hydrogen is passed over it or is brought in contact with it, gives up its oxygen, and this effect is probably increased by pressure. This powerful affinity of hydrogen for oxygen when the substance containing the oxygen is heated, is illustrated by many experiments. Ex. Oxygen is separated by hydrogen, in a heated porcelain tube, not from oxyde of iron only, but from potash, soda, lime, and barytes, *oxydes of their bases*, whenever in the above heated apparatus, hydrogen is brought in contact

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\*If the position be true, that the pressure within a steam-boiler, is always exerted on two opposite parts, so as to tear it in two; then in that case, the pressure in rupturing a boiler, on each part, tending to the rupture, will be from seven to nine hundred pounds, before any accident can occur. This resistance of the iron when it is well put together, is much greater than the ordinary, or indeed extraordinary pressure of steam.



with these substances. True, it may be said, that in these instances, the oxygen and hydrogen form water, as soon as the oxygen is detached. How then in such experiments, can the oxygen be thrown out in a free state, and commingle with the hydrogen so as to form an explosive mixture? I answer: the circumstances are somewhat different;—In the steam-boiler, oxygen is deposited whenever water or steam comes in contact with the boiler side at a red heat, and hydrogen is thrown out in abundance. If the boiler side be still at a red heat, when the hydrogen fills all the upper space of the boiler, as it will do, on account of specific gravity; who knows but that, when great pressure exists, the hydrogen under the circumstances, may detach the oxygen in a free state, so as to form an explosive compound. For above experiments, see Turner's Chemistry.

To apply these experiments and remarks to facts as they exist. The boiler is suddenly heated very hot, usually, by the careening of the boat in stopping, or in progress. The water then suddenly brought in contact with the heated iron, is decomposed. Its hydrogen rises up till more than the upper part of the boiler is filled with gas, in connection with steam; the steam must then be measurably displaced, till this hydrogen, comes in contact with the oxyde formed in the first part of the decomposition. Pressure and heat, in some degree, change the character of the hydrogen; its moisture is subtracted in contact with the red hot iron, and then a new play of affinities is probably exerted.\* The oxygen is detached from the oxyde till it arrives at what may be termed its explosive point, and then the tremendous effect is realized, which is too often witnessed, and which has clothed many families in mourning.

There are three ways in which explosion may be produced, when the above explosive gasses are present in their proper quantities. 1st. By sudden pressure: 2d. By electricity: 3d. By flame, or a red hot body, as iron. In steam-boilers when an explosion takes place, heat and pressure are always known, to be considerable. These unquestionably promote the effect.

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\*As far as known the rupture of copper boilers may be referred to weak or defective materials.

The collapse may be explained in perfect accordance with the above view of this important subject. If there be any truth in what has been hinted, (we admit difficulties remain to be cleared) the remedy to steam-boat explosion is from principle, the simplest thing in nature; as hydrogen is in specific gravity so small, it will always occupy the highest point of the boiler, till its accumulation depresses or drives down the steam. Let, above the boilers, and connected with them, a steam-chest, be constructed, remote from the fire of the furnace, the hydrogen when generated, will immediately rise into the highest part. It will occupy this steam-chest, be removed from heat, and of course, not change the affinity so as to subtract oxygen: and then in any circumstances, no harm can arise, no explosion can take place, as the oxygen requisite is not generated. How far, what I have imperfectly sketched, is in conformity with truth, time only can disclose. As the thoughts have occurred, I present them; being fully impressed, that this subject, demands deep and careful investigation; and as I was discussing the connection of principles and practice, though this point be somewhat theoretical, I conceived it a duty to remark, as I have done, that others may examine, and approve or condemn as the light of truth shall direct. It was my intention to have passed in review, the principles and practice in other parts of this great subject, but regard for your feelings and the time allotted will not permit.

A few remarks on the methods of instruction by which to secure principles, and appropriate them in practice will close this lecture. The methods of instruction, a few years since, consisted in an exclusive attention to abstract positions, and theoretic rules, without the smallest regard to their true explanation, their enlarged application, or practice. The way in which the school-boy attempted to progress in learning, was truly discouraging. He was required to commit to memory his rules; and, then, without comprehending perhaps a single principle, on which they were founded, was directed, almost mechanically, to reduce these rules to practice. In this manner, grammar, geography, and some of the higher branches were usually taught, and the youth sent into society with the most

defective preparation, for that business which might demand attention. Hence, unless distinguished abilities were his portion, he sank into the common walks of life, little known or heeded. It was at this period of improvement in education, reserved for but a few daring spirits, to break the bonds and appear in their true characters, like meteors which rarely burst forth to illumine the darkness of the night. Hence, we find very few distinguished men, while knowledge was thus imperfectly imparted. Only great events, which require powerful mental exertions as well as bodily, (as in the American revolution) could urge them on, and make them conspicuous, or in other words, triumph over the difficulties of a defective education. When a change was made in the plans of imparting knowledge, so that principles, in connection with practice, become the subject of deep investigation, men were brought nearer to an equality. Though we may find fewer giant minds, we discover many more useful and general scholars, and practical operators, who are imparting to unnumbered millions, blessings untold. Such is the importance of education to government, and society at large, that it might have been concluded, its improvements would have taken the lead of all others; yet this appears not to have been the case. The laborers in this field, have been the last to awake to its intrinsic value. I rejoice that practical and scientific men are now diligently reconnoitering and reviewing every plan of general improvement, and endeavoring, if possible, to suggest additional improvements, and nothing calls louder for a review than the great *subject* which has brought us together on the present occasion. Though within a few years, much progress has been made in the plans of imparting instruction, much, very much, yet remains to be effected: more perhaps than the public anticipate, from the frequent *congress* of practical and experienced teachers. Theoretic men may spend ages in plans which will at last, secure but little advantage. It is to practical men, that all eyes are turned, to put the finishing strokes to the methods of instruction, which are furnishing society with new energies and firing the youth with increased desires for knowledge. In our common schools where elementary instruction is conducted, the greatest reforms are



still to be effected; and the reason is obvious. Scientific men of our cities, leave this department, too much to the unprepared and ignorant. Science and practice, I contend, are necessary to effect any great improvement, and these, we are apprized, have been too little connected in our primary schools. Still, improvement is evident, even in these nurseries, and I trust, will be rapidly made, by such as are fully competent to the task. In the departments a little advanced, perhaps the greatest improvement, is derived from properly conducted lectures; because the lecturer must, necessarily, be well acquainted with his subject. If he be efficient, the knowledge of many authors is embodied, and presented to the attentive class of learners, so as greatly to assist in economy of time and advance them in solid information. In physical science, illustration and proof are of the very first importance. If the general laws of matter are stated and committed to memory and the experiments, to impress these on the understanding, be entirely omitted, or but partially performed, little indeed will the scholar be prepared to make application, where application is the most obvious.\* Hence from this cause, the grovelling views of education, and the soul, frozen by avarice, shuts up every avenue to an enlarged and elevated standard of knowledge. To do the good designed, every lecture must be accompanied by perspicuous and impressive experiments. Hence, the teacher must be a practical man, a manipulator, if his pupils be (as they ought to be,) led from the principles to the practice, the great end for which they learn and live. But it may be asked — How are experiments to be performed, so as

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\*I differ in opinion with those, who, in male and female seminaries, place in the hands of their pupils, books on the regular laws of physical science and, require their principles to be committed to memory or made the subject of study, without a single experiment or *so few*, as to make it obvious to the minds of the youths themselves that the attempt, at illustration, is nugatory. Let chemistry be prosecuted in this way, and who, that understands the science, will not pronounce it folly? Let such studies be always accompanied by their appropriate experiments and explanations, and they may be prosecuted to advantage. They ought never to be omitted, either in male or female schools but when introduced, so prosecuted as to be made profitable to the pupil.



to illustrate the principles and suggest the practice? Is the pupil coldly to witness them sitting at a distance? or is he to have the instruments placed in his hands, and the experiments repeated, say by himself, after the professor's manner? The latter course is unquestionably the best to ensure success. In mechanical philosophy, every instrument ought to be familiar in the hand of the pupil; and in chemical science, unless he witness the operation of every experiment, unless the laboratory be his constant resort, an entire defect will be seen in most of the fundamentals of a general education. Principles and practice must go hand in hand, to make the man, or to secure the object, a lasting reputation.

It is plain that lectures and well conducted experiments constitute, up to the present time, the most important improvement in the methods of instruction, especially in the extensive field of nature.

To ensure success in the communication of knowledge, in connection with what has been said above, I remark. 1st. That suitable text-books are of essential service to the pupil. Here a most lamentable desideratum is discovered. Comparatively few works, of the number under which the press groans, are well adapted to the capacity of the learner. The majority who make books are mere copyists. In their rage to become authors, they seize on a well digested work, alter some of its essential features, too frequently for the worse, and send it forth with the favorable review of the interested, or book-sellers, to the no small annoyance of the scholar. In this way, both in the east and the west, books on science, have crept into colleges, which have no pretensions to originality, except in a defective arrangement. If authors write books, we expect something new, or where is the advantage to be gained? — None at all. The public mind is distracted, pupils are taxed most inordinately by inconsiderate professors, for those follies which belong to the book authors and the professors, who, without a special knowledge of their contents, give such trash the credit of their names. I am persuaded that so much impropriety rises on this point, that it is high time a practical body of instructors should constitute a board of review, to expel from circulation a herd, which rather cripples than promotes educa-

tion. I have known some works receive for a considerable time, the *laus deo* of theoretic and interested scholars, which were little suited to any situation, except the grocery counter, or the manure yard. 2d. Another impediment to improvement in the methods of instruction, is laid in the theories of zealous, yet visionary teachers, who labor to pull up the foundations of genuine science, in an attempt to extend its out-works. These with great warmth decry certain parts, in the circle of instruction, and give undue weight to other departments. Some contend that the ancient languages ought to be removed from our seminaries, as useless, or unimportant; and recommend more attention to our own language. Some assure us that mathematics, as they discipline the mind, ought to stand first in public estimation. Some again put in a claim for physical science, because the many mechanical and chemical principles reduced to practice, have made this age, in a literal sense, an age of improvement. In regard to these conflicting views, I would remark in short:—In France a few years since, the languages were decry-ed by men in power: afterwards the other departments of science, called loudly for their restoration, and they have been restored to all their immunities. In fact they furnish the best and only history of mind in its varied situations in time. They constitute the broad foundation of the colossal structure of science. The various parts make up one beautiful whole; remove one part, and an important material is torn from the edifice, which will remain dilapidated till its restoration. Let the various departments of science be prosecuted together—let enthusiasts cease their efforts; and will not a grateful public, when not distracted, place science in situations so easy of access, by ample provisions, that the whole youth of our land, will become comparatively learned and virtuous?

3. Another impediment to the methods of improvement in education, and the progress of youth in study, is laid, in an inattention of the guardians of our seminaries, to well selected libraries. Books of light reading, crowd the shelves, and the contents of these are devoured by youthful and ardent minds, with an earnestness, far exceeding that, for solid and substantial information. I am aware that strong arguments are used in favor of such library selections, and those who oppose them, are

not unfrequently denounced as devoid of taste, or enemies to science. My experience still leads me to say; the whole herd of novels, exerts an injurious influence. Time is wasted, the imagination disturbed by pictures of visionary life, and the mind of course polluted and unfitted for the severe discipline of real science. Hence, disgust at study, and dissipation in practice, like the finger-board, points too frequently to the ruined novel-reader. I care not whether these productions are clothed in the chaste language of Walter Scott. Posterity will rise up and expel them, and condemn our practice.

In regard to some branches of science, the experiments made in their successful communication, are such as to lead to still further experiments. In mathematics, models and diagrams have done much, in placing before the youthful mind, the most abstract and difficult positions, so as to elucidate their intricacies. In the higher branches of that subject, as in the doctrines of solids, spheres, cones, cylinders, etc. the industrious and penetrating professor has been measurably successful; but even here, the plan of models and diagrams is still in its infancy. I do believe, that all the intricate doctrines of spherics and conic sections, may be so exhibited by proper models, that the weakest youthful mind will not fail to comprehend every principle, and without delay, be prepared to reduce it to practice. In geology, the experienced professor is proceeding on a plan, and the only one he could pursue; well calculated to make that imposing department the object of utility and pleasure. Mineralogy is the great alphabet to which he directs attention, in the first place; and he never pretends to teach without his specimens. These are his indispensables, and with these he not only excites a deep interest, in the bosoms of his pupils, but prepares them for investigations, filled with real value to society, in whatever country or clime they are situated. The plans on which mineralogy and geology are pursued, may be carried into almost every department of nature. In Botany, the plans of specimens and plates have long been familiar, but the delicate organization of parts, external and internal, constitute difficulties, not easily to be overcome, except by an exhibition of the real plants in vigorous growth: thence, the use of botanical gardens, which, at an immense expense, have been formed and



maintained, to furnish a facility to the acquisition of botanical knowledge. It requires almost princely munificence to open and maintain a garden for botany. This circumstance constitutes its most powerful objection. But I am well assured from experience, that there are methods by which to meet the objection and obviate the difficulty as far as elementary instruction is concerned.

My plan is, to set apart a portion of ground; and it does not require a space which cannot easily be procured in the borders of a city. In this portion, let compartments or divisions be made, equal to the number of classes in botany, let these be numbered with paint, on durable painted stakes, placed in order, and let as many vegetable specimens be planted in each division in their regular classes, as can be procured. If specimens of all the orders in a class can be found, let them be arranged in the given class: which particulars may all be effected by a single instructor and a gardener in a season, and these preparations will be measurably complete for instruction. This course I pursued on *Prospect Hill*, where I now reside, and in one season, was enabled to present an assemblage of specimens so full, that children ten or twelve years old, became familiar with the arrangement of all the classes and many of the orders without much labor; and the alacrity with which they attended to the duty of cleansing the compartments and studying the classes, indicated the great pleasure they derived from the exercise. As labor is now becoming popular in our seminaries, might not such an arrangement for botany be successfully prosecuted at all our public institutions to the benefit of the pupil and advantage of the public?

In conclusion, I would respectfully remark, that in connection with public institutions, amply endowed, model farms, for instruction in agriculture, would be a most valuable provision, in which the practical farmer shall display all his practical knowledge, and the scientific professor, for the purpose, shall discuss with appropriate experiments, all the principles which bear on this great department of business; when such a plan is matured and carried into effect, then, and not till then, will our manual labor seminaries, reap all the advantages to be derived from these popular plans now in progress.





## VIII.---GOVERNMENT.

### LECTURE ON THE GOVERNMENT OF PUBLIC LITERARY INSTITUTIONS,

BY M. A. H. NILES.

In a country like this, where so much remains to be accomplished in the cause of letters, amid the embarrassments growing out of its character as a new country, there are advantages, also arising from the same source. The conclusions at which we would arrive by a rigid adherence to analogical reasoning on the future literary and intellectual character of the west, could not be relied on for correctness. If, from the history of countries across the Atlantic, and the older portions of our own country, we conclude that the course of the west to intellectual eminence is to be the same with theirs, who of us could hope to see the period when this country would vie with them in intellectual attainments? Would it not carry us forward to a point which the youngest patron of letters could not hope to reach? Would it not paralyze the efforts of the present generation, and wither the hopes of their successors? But there is no such necessity to fetter the calculations of the western prophet. Ours is the privilege to examine systems, which, for centuries, have moved on in unbroken operation, and to profit even by the errors of those who have gone before us. We are not urged by irresistible necessity to the adoption of views, having the sanction of names and age, unless they meet the approval of sober reason and strict scrutiny: but while we can avail ourselves of what experience has shown to be useful, we can also reject that which the same test has proved to be injudicious and baneful. It is wise to guard against blindly adopting, on the one hand, all the modes of operation which they have adopted, to whom we look as our guides, and against that morbid sensitiveness, on the other, which would induce us to reject even what would be highly beneficial, merely because it bears not the stamp of novelty.

In this point of view, the western country has a great advantage over any portion of civilized America, in respect to intellectual culture. Far easier is it to avoid evils in founding institutions of learning, than to root them out after they have been blended with every movement, and become, as it were, elements of their vitality. Revolutions in long established systems are often hazardous in the attempt, and no less frequently ruinous in the accomplishment; while a gradual reform not unfrequently results in a return, with redoubled tenacity, to the very evils which it was intended to remove. That evils exist in the older institutions of our country, evils, which, if not counteracted by opposite influences, would, at no distant period, effect the utter demolition of these institutions, no impartial observer will deny. It cannot be suspected that the writer would make such a remark invidiously, or with any desire to cast odium on these institutions, but simply to advert to the fact. These evils have, for the most part, grown up with them, and are connected with the very principles on which they were founded; and we will not even say that their present existence is at all censurable, since, as we have already hinted, it is no easy matter to effect a radical change in a system that has long been in operation with comparative success. It is sufficient for our present purpose to know that such evils exist. To the consideration of one of these, the attention of this audience is respectfully requested; that which is connected with the relation subsisting between the officers and students.

It will be remembered that the first public institutions in our land received their charters from the government of Great Britain; and in their infancy their character was stamped with the impress of an aristocracy. Cambridge and Oxford, in England, the foster-mothers of the borough systems of that kingdom were models by which our infant institutions were fashioned into existence, and their early government presented the miniature of a British aristocracy. From the royal person to the humblest tenant, every grade of an English community was fairly represented in the first colleges of America. Hence, the germ of the evil to which we allude. Cambridge, Yale, William and Mary's, and Nassau Hall, becoming in their turn,

models for the formation of others, this mode of government, and the evils generated by it, became co-extensive with our institutions of learning. When our nation shook off the yoke of British domination, and established her civil institutions on new principles of civil polity, the government of our literary institutions remained essentially the same. No corresponding revolution was wrought here. The evil, not duly regarded at that time, perhaps not felt as an evil, was left to accumulate strength, as all evils do, by an undisturbed existence; and long after our civil government was republican, the government of our colleges was, in all respects, aristocratical. Nor has a radical change yet been wrought. The evil has been felt and deprecated, and in a measure, removed. But only in a measure. It still remains, a relic of the crumbling institutions of regal domination.

On this subject we would not be misunderstood. We would not be considered the advocates of a democracy in colleges. Such a form of government would be the opposite extreme of an aristocracy, and would be in our belief, utterly incompatible with the object of a literary institution,—the discipline of the mind. That the officers of a public seminary should be clothed with authority in a measure, or apparently absolute; that they should constitute the highest appellate court, in all cases of the infraction of the institutions, it were injudicious to dispute. Nor are they to be considered, in such cases, as judging in a matter in which they are themselves a party, but in every case of judicial action, they are to be regarded as the executive of literary institutions. The necessity of such a department is as apparent as the necessity of the legislative; and its necessity will not be superseded till society bears the impress of moral perfection. To the inquiry “who are to constitute this executive?” we think it difficult to give any other rational reply than that suggested by the preceding remarks. We are of opinion that the government of an institution of learning, established on any other principles, would lead to anarchy, and ultimately, to the subversion of all order.

We deem it proper to be thus explicit, lest subsequent parts of our discourse should lead to misapprehension. With these



preliminary remarks, we proceed to present some considerations showing that the common law and sanctioned regulations of the older institutions of our country, are not the most wise and judicious. These regulations or laws are uncongenial with the spirit of our civil institutions. The whole machinery of our civil government, from the municipal court to the highest judicature of our nation, finds its vital impulse in a spirit that is the opposite of arbitrary restraint and control. Every man feels that he is a constituent part of the whole body politic, and so long as he yields obedience to the laws, he successfully asserts his claim to what are styled man's "inalienable rights." Does he behold his neighbor stand higher in the political drama than himself? Naught silences his aspirations for the same high station. No constitutional enactment presents an impassable barrier in his path to offices of honor and emolument. Such being the genius of our civil government, is it not manifestly inconsistent, that under such a form of government, there should exist, with the sanction of the same government, distinct communities, whose police savors so strongly of an aristocracy? We are not ignorant that there are a great many points in which the government of a literary institution is very unlike a civil government. The miniature of a civil government must not be sought for in a literary institution. He must be ignorant of both kinds of governments who would reason from the nature of the one, and apply his inferences to the other. In the case of a literary institution, there is usually a body corporate, who have certain chartered privileges, which they have the right to protect and enjoy. They can hold property, conjointly, and can make their own regulations for the protection of this property. Upon stipulated conditions they offer certain privileges to others, and those who voluntarily sue for these privileges must expect to comply with the condition of their enjoyment. To these points in the principles of the government of literary institutions we find no precisely analagous points in civil government. While this is true, however, it is no less true, that certain forms of civil government naturally engender, as it were, certain modifications in the government and management of literary institutions. While in all cases the principles of civil

government may be unlike the principles by which literary institutions are controlled, still the administration in the one case may be like the administration in the other. Here is where we would look for analogies; but in the older institutions of our country we do not discover them. That we ought to expect them seems manifest from a single consideration. The youth of our country receive their preparatory training for offices of trust and honor in the administration of the civil government from our public institutions of learning. Living under a policy which, in the details of its operations, has no affiliation with the genius of our civil institutions; and witnessing the operation of a *regime* at variance with what is even here inculcated in reference to civil legislation, can we expect our youth to become deeply imbued with a love for free institutions? Are the facts hinted at as the basis of this inquiry questioned? We appeal for substantiation to the older colleges and universities of our country. Whatever may have been the standing of a young gentleman in society previous to his *debut* into the enclosures of a college, he must submit himself, not merely to the wholesome restraints of judicious regulations, necessary to the well-being of any community, but to the domination of petty-royal dynasty, when he must be coerced into an inferiority, for no other delinquency, than that of being an undergraduate. Nor is this all. In the community governed, there are distinctions created, which are based on circumstances purely adventitious. Let a young man be a *senior*, and whatever may be his character for morals or scholarship, he asserts his claims to, and enjoys a pretended superiority over those whose classical and scientific knowledge, if measured by pages, would be inferior to his own. We are not combating the arrangement, or regulation which classifies the students of an institution of learning. This conduces to order and regularity of operation. That each class, moreover, should form a distinct body, having distinct interests, is admitted. But that a circumstance so purely fortuitous should be made the criterion of individual worth, is most assuredly to be deprecated.

On the admission, however, of the inconsistency here made the subject of stricture, it may be said, that no political danger

may be apprehended. Students, we may be told, are generally, by no means, fascinated with the mode of government under which they live in literary institutions, and, consequently, are in no danger of becoming contaminated with unsound principles. We admit the force of the remark, but turn it to our own advantage, and hence argue the necessity of a change. The very fact that most students regard the termination of their literary course as a release from an irksome bondage, shows conclusively, that there is some radical defect in the government. This feeling is not confined to the restless and wayward, but the most sedate and upright are far from being strangers to it. We can hardly believe, that any community of sober-minded men, would be averse from the restraints of judicious regulations. From such aversion, therefore, when observed, we may, perhaps, safely infer defect in that which produces the restraint.

It is possible, that the evils of which we speak may be more apparent, and the necessity of correction more deeply felt, if we could contrast them with the excellencies of what would be a more desirable form, or rather a more desirable mode of government. If we were allowed to do what requires greater wisdom and experience than ours: suggest a better mode of controlling literary institutions—we would recommend a *patriarchal* form of government. We do not mean, by this, that an institution of learning should resemble the domestic circle of an antediluvian sire; but we mean that the officers of an institution of learning should sustain to the students, as far as is possible, the paternal relation. We would have them watch, with tender solicitude, over the morals of their pupils, and interest themselves in all that relates to their happiness. Let them strive to draw forth and strengthen amiable traits of character: check the development of noxious inclinations; eradicate all propensities of a baneful tendency; inculcate principles of virtue and religion; and so form their habits and manners as to facilitate the access of their pupils to society, and render their efforts efficient and useful. The peculiar situation of youth in an institution of learning, shows, in our belief, the reasonableness of such an opinion. Early removed from the restraints of

parental authority, and the vigilance of parental tenderness; shut out, in a great measure, from the common sympathies of life, creating that oneness of feeling that constitutes the poetry of life; and cut off from the influence of those unwritten laws of society, so salutary in restraining the waywardness of youth, the student of a public institution of learning, pre-eminently needs the guardianship of those who, so far as is practicable, shall sustain to him the parental relation. How conducive to the student's best interest, as well as consoling to his feelings, to enjoy the affectionate confidence of those to whom he may unbosom himself in times of vexations, trouble and difficulty; and from whom his feeble resolutions, to resist temptation, and overcome difficulty, may receive strength and encouragement! We would have the public teacher of youth, exhibit less of the scholiast, and more of the father in his daily intercourse with the student. Nor should this intercourse be confined to the recitations, lectures, and prelections of his professional duty. Without descending to the familiar companionship of a fellow-student, the experienced teacher will not find it difficult to become acquainted intimately, with all that affects the important interests of his pupil. We now leave out of view the advantages which would result to the teacher himself from such a course: we stop not to observe how much better qualified he would be to instruct minds with which he would be thus acquainted, but we are now speaking of the reasonableness of such a relation. Strange, that we should question the reasonableness of such a doctrine! Look at the older colleges and universities of our country, and the necessity of such a relation will be felt.

In almost all of our public seminaries, the officers and students form two distinct parties. On the part of the students the impression is general, that the interests of one party are injured according as the interests of the other are promoted. Especially is it thought, that all that benefits the officers, necessarily injures the student. In a word, they think that the officers and students have no common interests, no common sympathies. In view of such a fact, the consequences almost involuntarily present themselves before the mind. No moral obli-



gation is felt to yield obedience to laws of which the officers are only the executers. If obedience be rendered at all, servile fear is the motive. Whenever an opportunity to violate them, presents itself, under circumstances which promise impunity, they are infringed; and not unfrequently is the most subtle ingenuity, tasked in the contrivance of circumstances for violating wholesome regulations, so as to elude the vigilance of the most eagle-eyed supervision. The laws are regarded as a tyrannical infringement on personal liberty, and thus the right of the officers to execute them as an unwarrantable assumption. Consequently, no moral turpitude is associated, in the students mind, with the commission of vice, provided a *college law* is securely violated. Crime ceases to appear in the deformity of its disgusting proportion; its ugly features are softened into a more lovely contour, and deeds of flagitious daring are perpetrated with exulting complacency, by those whose hearts not long before would have revolted at the thought of a deviation from moral rectitude. "The moorings of conscience," are sundered, and the impetuous tide has thus swept many a youth of promise and hope into irrevocable ruin. Should this be thought the creation of a morbid imagination, or mere rhetorical embellishments, let the broken hearts of doating mothers, and the withered hopes of indulgent fathers repel such a surmise. Neither let it be understood that we stand here the advocates of the infatuated youth, who pursues such a course. No excuse can possibly justify him, and we would affectionately and with earnestness warn him against a course which must inevitably result in his own infamy and ruin. Our business is to enquire into the causes which produce these results. Of these, the prime cause is to be found in the native obliquities of the human heart. Secondary to this, is that which gives rise to the party feelings to which we have adverted.

With due respect to the ancient codes of college enactments, whose archetypes have slumbered for ages in the archives of some crumbling gothic tower, we beg leave to say that our respect is only for their antiquity. From the test of rational examination, many of them would flee, as the owl and the

bittern of the mouldering edifices, which gave them birth, would shun the hand that should presume to give their dwelling a more modern air. Judging of the elements of society, some few centuries ago from these records of legislation, we might easily be induced to adopt the wild theory of the learned lord, who supposed mankind to have been originally only a high order of brute creation, which by degrees have learned to walk erect, and at length to have become rational beings. In order to govern and be governed by such laws, necessarily involves the supposition of an order of beings, distinct from any of which we have any knowledge. Did such statutes, however, exist only in the archives of some tricentenary chapel, our remarks in this place would be irrelevant. Would that such were the fact! But we have only to turn to our file of pamphlets, and look at the laws of this, and the other college or university, and we find that such relics of antiquity have been preserved with an almost religious scrupulosity. Strange indeed, is it, that the laws of every new institution should seem so, like a servile copying of an elder code, without suspecting their soundness! Who that has not forgotten the days of college sequestration, does not recollect the repeated promulgation of the laws of his "Alma Mater," with their appropriate comments and needful explanations? And who does not also recollect that the authority of the college was scarcely sufficient to secure for such a promulgation, a respectful attention? Without the aid of experience, might we not, on a slight reflection conclude, that a voluminous code of laws, for the government of a community, mingling more or less, with common society, or at least amenable to common law, would lead to one of two evils? If rigidly adhered to, and so minute as to regulate the whole deportment of the student, the system must at length become so intricate as to need a distinct profession to decide, what was, and what was not law, as much as the science of civil jurisprudence. If not scrupulously regarded, the neglected portion must become dead letter, and bring odium upon the whole government. Does either of these supposed results find congeniality with facts? In reply, we would respectfully inquire if there are not in the statutes of every

college in the land, specifications which answer no other purpose, than to aid in making up a voluminous pamphlet, and to serve as a weapon hung up "in terrorem," to awe students into subordination? Inasmuch as it is found utterly impracticable to regulate the whole conduct of the student, by definite enactments, by far the greater part of misdemeanors, are requited according to the principles of common law, or the established customs of society, leaving the great body of the laws merely a dead letter.

That such is the fact, is not, and cannot be concealed from the students, and the consequence is, that all the regulations of the institution are despised, considered as the mock array of unwarrantable authority. In view of such facts, we would submit the position that the laws of college, should be mainly characterized by their simplicity: that they should be designed to regulate the conduct of the student, only in so far as he is connected with the institution, leaving all departures from moral rectitude, and deviations from proper deportment, to be regulated as in common society.

What other result can be expected than that which is produced, when we ask young gentlemen of high respectability, to sign a promise, not to commit a long list of specified criminal and disgraceful actions? Would not a gentleman of high repute among men, consider it as the greatest indignity, if on his removal to another location, he were politely requested to sign a promise, that he would not at some midnight hour, engage in murdering the citizens of his new residence? Is it then, strange, that young men on their entrance to college, should have kindred feelings? Strange though it may be, yet such is the fact, and inasmuch as the officers of the college are the dispensers of the laws, all such feelings terminate on the government.

Hence, as we suppose, arises in a great measure, that party feeling to which our attention has been directed, and that almost impassable distance which exists between the officers and students, in all that relates to the common intercourse of life.

Seldom do we see the officer with the student, under any other circumstances, than in the discharge of professional duty, or in the administration of reproof in case of delinquency. And in these situations, what is his bearing? Does he meet him as the dispenser of justice? He too often exhibits all the austerity of the judge, unmingled with the tenderness of an affectionate guardian. And how often is the recitation room witness to the peevish fretfulness of the patience-tried pedagogue! Too frequently does the dignified professor, forgetful of his own slow plodding over the rudiments of knowledge, exhibit an unbecoming disquietude at the errors of his pupils, and instead of kindly removing the difficulty, give utterance to his feelings in the language of harsh reproof. We grant that the officer, in his official capacity, is entitled to the respect and obedience of the student, but here, even, we see no need of austerity of demeanor, and beyond this we cannot possibly discover the necessity of that assumed superiority so disgusting to the student, and that repulsive and heartless civility which forbids freedom of access, and scarcely deserves the name of politeness. So long as the student is entitled to, and receives respect in promiscuous society, why should not the officer meet him as a gentleman, and not as a minion? Nay, more: has not the student a right to expect from him peculiar marks of attention and kindness?

Again, it may be remarked, that the happiness of those of whom an institution is composed, and the harmony of its operations, would be greatly promoted by the form of government which we advocate. Nor are these unimportant considerations. The happiness of a community, sustaining such relations to society at large, absolutely considered, ought not, surely, to be left out of view in our efforts to promote the cause of letters. But when we remember that whatever tends legitimately to promote happiness of students, tends also to promote their usefulness, and consequently to advance the real good of mankind; this single consideration assumes sufficient importance to elicit the solicitude of the christian philanthropist. Nearly allied to this, is that which relates to the harmony of the internal regulations of a public seminary. Exerting on each a reciprocal



influence, that which promotes the one advances the other. We have already hinted at some of the peculiarities of the student's situation; we have noticed his removal from parental authority, and the consequences have shown us that this removal does not supersede the necessity of parental restraints. But it is not with the rod of reproof in his hand, that the father of a family appears in his most winning attitude. It is when we see him calling the energies of the young mind into requisition; trying the force of moral suasion, and bringing the nobler feelings of the heart to bear on his actions; it is thus that the father presents the most enchanting aspect. So should the teacher strive to win the confidence and love of his pupil. What relation is so nearly allied to the parental as that of a public teacher to his pupil? Who else has so many facilities for fathoming the deep and hidden feelings of the young aspirant after knowledge? Who can so well call into healthful activity the social principle, which, if properly nurtured, is so happy in its tendencies; but which, if perverted, is the bane of society? But a result so desirable cannot be secured by the lofty mien, and forbidding reserve so often manifested in the deportment of a public professor. This unbending *hauteur* and repulsive civility can never win the confidence and affection of the student. Nothing is more withering to the feelings of a warm attachment, than the assumption of superiority. We may respect and esteem superior created intelligences, but whether we can affectionately love them, is not so manifest. Certain it is, that this feeling delights in the relation of equality, and if another is superior to ourselves, this superiority is not recognised in the hour when "heart meets heart." If the teacher would win the love of his pupil, he must meet him as an affectionate friend, and draw him into a mutual commingling of feeling. There are a thousand secret fountains in the human heart, to which he may thus have access, and which, if skilfully opened, will send forth a life-giving influence upon the mysterious linking together of society. In the recesses of every soul, there is what may be called the *poetry of feeling*, and the whole life and conduct may be modeled and configured by its ethereal influences. Its language is the dialect of angels. It

cannot be uttered by mortal tongue, yet we can feel it in all its omnipotence,—in all its soul-thrilling eloquence. The fountains of this divine element of our being, may also be opened by that kind, yet dignified familiarity, which, while it inspires love, commands respect.

It will be observed, that under the mode of governing a literary institution, suggested in these remarks, young men must, in a great measure, feel responsible for their own correct deportment. This we regard as a peculiar excellence of the paternal system. Nothing so well disciplines us for the arduous vocations of life, as to be early accustomed to bear proper responsibilities. How often is it matter of observation, that young men, casually thrown into some important station, have proved eminently useful, when previously they had given no evidence of capacity for any pursuit. So we are of opinion that nothing is lost by submitting to the student some part of his own government. It may be regarded as extravagant to suppose that persons under any circumstances can imagine themselves irresponsible for their own conduct. Strange though it may seem, we have no doubt, from observation, that such an impression is often so strong among students, as to become incorporated with their elements of reasoning and acting. The reasons which render such a fact consistent with the laws of our nature, have been hinted at. The promulgation of a code of enactments, with definitive penalties, regulating, or attempting to regulate the whole conduct of individuals, descending to circumstances and actions trivial in their nature, naturally induces the belief of a want of confidence, on the part of legislators, in the subjects of the laws. Supposing, therefore, that infraction has been calculated upon by the framers of the laws, the student feels himself only concerned with the penalty, regarding that which is forbidden, as relating to the government alone. The government only, is supposed to be benefited by observance of college law, and the government only is supposed to be injured by disobedience. The student regards himself as somehow withdrawn from himself; relieved from all personal responsibility, and becomes reckless of his demeanor, provided the penalty of a broken law is avoided. Those who have any

experience on this point, will doubtless yield assent to the averment, that it is almost beyond possibility to induce even the reflecting to regard themselves as under a moral obligation to obey college law. If the history of college *scrapes*, as they are familiarly styled, were investigated, and their causes sought for, we have no doubt that the development would substantiate our remarks. Regarding disobedience to college injunctions as having no alliance with moral obliquity, it very soon arrays itself, in the eye of the student, with the garb of praiseworthy achievement. Hence, we see no other motive than servile fear, to incite the student to obedience, while very often a false appearance of excellence urges to gross violation.

We may, perhaps, have failed in these remarks to explain the cause of the fact here noticed, but we are sure the fact will not be questioned. Those who have any experience in managing the affairs of a public seminary, will bear us testimony that we have not exaggerated. But it may still be asked if the present mode of governing institutions of learning is not the result of experience and necessity? We claim no cognation with the "*laudator temporis acti se puero, censorque minorum.*" Novelty, we acknowledge, is singularly fashionable, and many, under the influence of a *mania* for experiment and invention, have enjoyed an ephemeral eminence for the introduction of systems, which have only been tried to be exploded. We confess our attachment to that which bears the sacred tokens of antiquity, unless there be some specious and obvious marks of inutility about it. Nor would we be always governed by the principles of the utilitarian. But great evils surely should be avoided in all systems, ancient or modern. We regard the evils which have been noticed as great, and consequently calling for a remedy. To secure this remedy, we would go back to what we suppose to have been the principle cause of the evils. To our minds, it is plain, that the usual deportment of teachers and professors towards their pupils, and the necessity of the burdensome requisitions and restrictions of a college, have a mutual influence on each other. Minute judicial procedure becomes absolutely necessary when the confidence and affections of the student are lost; and such confi-



dence and affection can never survive the heart-chilling formality,—the repulsive precision, and the “in terrorem” watchfulness which most students meet with in their instructors. Let students cease to be regarded as culprits, or as children:—let them be treated as rational young men, with moral sensibilities, and we may strike off one half of the difficulties which are met, in managing a public seminary. We regard colleges and schools in the same light with families, and nothing is lost by committing to the student himself, in a great measure, his own government. If teachers do all their duty, their pupils may safely receive such a trust. Look at those families in which the children are early taught to recognize moral obligation, and how soon are parents aided in the government of their children, by the children themselves? By a gradual process they are taught to regulate their whole conduct, and when they leave the paternal roof, it is not with the fearful forebodings and dreadful anxieties, on the part of the parents, which are so frequently experienced at such an hour. And are parents who thus educate their children, less honored and respected in their families? Let the answer be found in the experience of fathers and mothers. Again, glance at the domestic circle in which iron rigor bears rule, and where the tones of positive and stern command are mingled, in jarring discord, with the more repulsive accents of angry rebuke. Here the child is regarded as incapable of judging for itself in any matter: naught is allowable which has not the parent’s sanction, and every step that is taken with dependence alone on its own discretion, receives unqualified disapprobation. Need we point at the issue? The hour comes when the parent’s counsel is no longer tangible, and the parent’s frown no longer dreaded. In the luxury of self-control, without the guidance of a well-disciplined judgment, a rash or ill-directed step is taken, leading to an end as infamous to the individual, as it is heart-rending to the injudicious parents. Admitting some points of necessary discrepancy, two public seminaries, with the kinds of government contemplated in the course of our remarks, are sufficiently like these two families. We would not, as we before intimated, abandon all specific rules. Some regulations are



indispensably necessary; but it is equally necessary that they be not more numerous than can be carried into punctilious execution. Better suffer twenty subjects to be left without legislation, than a single enactment to be violated with impunity. The facilities for executing laws, in an institution of learning, are in proportion to the paucity of their number. Let the foreign conduct of the student be left to himself, to be regulated by common law, and the tacit requisitions of society. That there are none who will abuse such liberty, we do not pretend. No mode of government can utterly obliterate the waywardness and recklessness of youth. But whoever would abuse such liberty, it must be recollected, would be disorderly and refractory under any system of restraint. It is confidently believed, however, that cases of such signal obliquity as to require rigorous and extreme correctives, would be of very rare occurrence. And in all cases of gross dereliction from propriety and uprightness, it is not difficult to proceed in reference to them, upon the common principles of retributive justice. We believe that justice would be as frequently done in this way as when such cases are acted upon as violations of specified law. There is, moreover, this advantage. It is seldom, nay, it cannot be, that all possible cases are met in the most particular and minute codes of law; and when you are governed by definite regulations in cases of misdemeanor, it will not be satisfactory or just to punish an individual when no law is infringed, though some great fault may have been committed. In an institution of learning, as in families, there is a delicate gradation from positive excellence to heinous criminality, which no laws can meet, however definitive: and it is much more feasible to determine the criminality of an action after its commission, than by reasoning upon it in the abstract theoretically, as must be the case in prior legislation. If neither affectionate advice, mild remonstrances, and severer correctives will dissuade from vicious conduct, it can hardly be expected that penal laws will be efficient in doing it. Where such recklessness exhibits itself, it is probable that the good of the whole community will demand the temporary or final separation of the delinquent from the well-disposed and obedient. Keeping constantly in view

the great object of an institution of learning, no practical difficulty will be experienced in administering the government. Whatever interrupts the prosperity of the whole, and tends to defeat the object of pursuit, must, of course, be resisted. Should such an obstacle be found in the conduct of a student, is it difficult to decide what course must be pursued? When other means to reclaim and reform fail, must not the hopeless culprit be cut off from the privileges which his contumacy has forfeited? And can more than this be effected by laws of the wisest exactitude?

We might enter more fully into detail, were it necessary; but it has not been our object to present the perfect system, so much as to hint at some general principles of government in literary institutions. We shall have gained our object, if an interest is awakened on this most interesting subject: but pardon me, for the insinuation that such an object is a contingency. The occasion of these remarks bears grateful testimony, that a new impulse is given to this most responsible, and may I not add, most honorable employment, the culture of the human mind. For what pursuit can vie with the efforts of those who nurture and invigorate the infant emanations of omniscience; to fit them, as it were, for an unending progress in knowledge? But what has been the teacher's reward and the teacher's honor? Let the reply be echoed from the doom of the pedagogue — obloquy and reproach. He who can partially control material objects; he who can make the marble speak, the canvass breathe; he who can merely emblemize the crumbling habitation of the human mind, bears the *laurelled fasces*, and is solaced by the music of almost universal applause; while the man who explores the unseen world of spiritual existence, to study its laws, examine its phenomena, and learn the dialects of its language, so that he may control that which controls the world, is regarded as a being of comparative indifference, and treated with neglect. Is it then, matter of astonishment, that the profession of teaching, has been filled by those who have engaged in it, *invita Minerva*, or from motives which have had their birth in sordid avarice, with as little credit to the pursuit as profit to their employers? Strange, indeed, that while men are so fastidious in selecting the most common artisan in mechanism, they should be so

reckless of the qualifications of one to whom they consign, I had almost said, the *destiny* of their children. We speak of this as what *has been*, rather than what *is*. The time *was*, when the most acceptable qualification of the teacher was his prowess as brief lord of the ferule and the rod; *now* we are disappointed if we find not the intellectual and moral philosopher in the professional instructor of youth. Great has been the change already wrought. The honest indignation of an abused public is awakened at the mercenary views of the man who engages in teaching purely from necessity, to abandon it for a more honorable, or a more lucrative pursuit. And let it not be regarded as an *ad captandum* effort, when it is said, that to the teachers of Cincinnati, belongs the praise of originating a plan for the elevation of the profession of teaching, which acknowledges no precedent, and fears no rival. But, though great the change, it is not so great as to check the ardor of those who would still promote a cause so noble and philanthropic. We have only to glance over the vast territory of the West, to feel the necessity of a well-trained host of professional teachers. We say *professional* teachers, for such only, will ameliorate the condition of our country. The true friends of the youth of our land are urged by considerations, that should inspire zeal and enthusiasm, to a self-devotion to the cause of mental and moral culture. They may not receive the homage which servile adulation renders to the ephemeral great, and which a breath may withcall; they may, perhaps, sink into the grave unhonored, and untitled; but how enviable the boon — how splendid the legacy that awaits their memory in the gratitude of a generation that shall rise up to call their names blessed!

In conclusion, we would observe, and the remark has no claim to originality, that those who would hinder the progress of education, are hostile to the course of human happiness; while the man that advances it, is to be reckoned among the benefactors of his race. Our institutions of learning are the lights of our nation. He who mutilates them, gives the car of knowledge a backward motion which an individual may never be able to check; but he who would promote their interests is the true patriot and philanthropist. In the remarks which we

have submitted, the feasibility of improving the common mode of governing public seminaries of learning has been maintained. If our strictures are not altogether uncalled for, the western public have an opportunity of doing more for the cause of letters than any other portion of our country; and it is confidently believed that institutions of learning are yet to rise up from their infancy, to serve as models for the re-organization of the venerable universities, which have for ages, given tone to the learning of the world.





## IX.—MUSIC.

ADDRESS ON THE HISTORY AND MORAL INFLUENCE OF MUSIC,

BY WILLIAM NIXON.

MR. PRESIDENT AND GENTLEMEN OF THE CONVENTION—

At the request of the executive committee, I appear before you, this evening, as the advocate of music, and of musical education.

Those studies usually styled the “solid branches;” those stately cedars, and massive oaks of the forest, which are to supply the necessary materials for our voyage through life, have been confided, on this interesting occasion, to other and to abler hands; whilst to my humble endeavors has been committed the care of this sweetest flower of the intellectual garden. Yes sir, I am proud to bestow upon it the epithet! and I am proud to assert its claim to consideration, before this respectable audience; and, through them, to urge upon society at large, the advantages to be derived from the cultivation of music.

What, though our path should *for ever* lie among those majestic productions of nature; will their foliage shelter us the less, if that path be strewn with flowers? Certainly not: but rather may we expect, that while the beauties of the flowers shall gladden the sight, their leaves shall prepare a couch to refresh our wearied limbs; rather shall we feel that, in them, nature is opening her thousand sparkling eyes to gaze upon us, and to expostulate with our very souls: for it is not that in cultivating this subject, we are merely spreading the luxury of nature, in all her exuberant embroidery, under our feet:—Oh no! The humblest flower of the field possesses as great a moral, as the stateliest pine upon the hills; and in its microscopic wonders may be found matter for contemplation, and a subject for devotion and gratitude to the almighty Creator of all things!

Yes sirs—if we only consider music, as the most poetic theme for eulogy that can be conceived, as a subject merely to engage,

refine, and elevate the affections in the crucible of the imagination, its importance and its value will scarcely be denied. But we propose to ourselves much more. We propose to point out its bearing upon the understanding, as well as upon the heart; to show its utility, as a beautifully progressive and demonstrable science; and to advocate, nay, I trust, *to prove*, the justness of its demand, to be ranked with the most beneficial occupations in which the mind of the student can possibly be engaged.

Music, in relation to the power of its modifications to express the passions of the soul, with propriety, is sometimes termed "the universal language of nature." Her authority, like that of beauty, is not only universal but despotic; and, like hers, too, gladly and unresistingly submitted to. Her accents may, undoubtedly, appear louder in the ears of one than of another; but the sentiments they convey are alike to all. Think not that I am about to reproach the individual who is not susceptible of her charms, as a man without a soul; I am rather disposed to deny the existence of such an individual altogether. It is true that habit, that "second nature" sometimes seems to counteract the propensities of the original one; and the mind may, in particular cases, be so entirely engrossed by one subject, as to seem almost incapable of studying another. But that all who have the sense of *hearing*, have the capacity to distinguish the soul-speaking tones of music, and of being brought, in a greater or less degree, under the influence of her charms, may be inferred from the modulations and cadences of their own voices in speaking; and the power, which they cannot deny they possess, of discriminating between the tones which indicate pain, delight, or surprise in others.\*

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\* As evidence that it is by cultivation, that the organ of hearing must attain to its highest degree of perfection, innumerable instances of blind persons, for whom attention has procured the power of distinguishing their friends by the sound of their step, etc. might be adduced; and many of the devotees of commerce, who are unconscious of possessing the faculty of discriminating between musical sounds, are, nevertheless, every day employed in noticing the delicate shades of tone, produced by jingling their pieces of coin on the counter.

It is no fiction, that "music has *charms* to soothe the savage breast." All hearts pay homage to her power; and "the saint, the savage and the sage," acknowledge their willing allegiance to her sway. Poetry has but endeavored, by strong and well adapted imagery, to represent her well established empire over the human heart; for greater wonders than the building of the walls of Thebes, can she effect by the magic of her tones. Yes, sir, and those who have rendered us an account of Orpheus, appear to have been better naturalists than was once supposed; since it is sufficiently attested, that beasts, as well as birds, and even insects, have, in many instances, been fascinated by the influence of her spell.

If then the universality of the power of music be unquestionable; if it appear that all animated nature bows down before her shrine, is it too much—to solicit the attention of the *naturalist* to the subject?

But what shall we say of the effects, which this all-pervading principle is capable of producing upon *society*? It is a principle that soothes the sorrows of the afflicted, and draws forth the tear of affection and of sympathy in their favor. It brings peace to the troubled mind; and, like "a good conscience" can shed a ray of consolation, even through the darkness of "midnight." The touching strains of former years, entwined as they are, with all our finer feelings, restore us to the hearths of our fathers' halls; and cause the vivid joys of our childhood to cluster round our hearts, and the lucent recollections of our long lost happiness, once more to scintillate over the neglected waste of our remembrance. They place us again at our mother's knee, where, lifting up our hands as a guileless sacrifice, we first lisped forth our evening hymns, and put up our simple petitions to the heavenly father, for his blessing and protection? Even the victim of tyranny, while he treads the solitary wilds of Siberia, is warmed by the genial power of his patriotic airs; and the poor captive in his dungeon, while his memory hovers over his once happy home, and the friends of his youth, is cheered and consoled by the songs of his native land. With the romantic hills, that stand forth, fresh on the tablet of his memory, are associated those matchless strains, which he first



heard among their wilds, and he proves that the cradles of the patriot and the minstrel, are rocked together among the recesses of the sublime.

And yet this principle, although immaculate in its own nature; although capable of pouring a balm upon the wounds of life, and of meliorating the condition of man, may be employed to stimulate the human breast to the desire of conquest, to lead on the charge of contending armies, and to increase the misery and destruction of our fellow beings. It is a principle, that, in the services of the temple, can elevate the mind to devotion — enjoined by the voice of inspiration, it is delegated with the power of sublimating the passions, and of lifting the soul to heaven; and yet, if perverted in its offices, may subserve the views of unholy ambition, or preside at the board of revelry and riot.

Is it then too much to expect, that giving a proper direction to a subject, capable of being instrumental to so high degree, in the promotion of good or of evil, shall seem worthy the attention of the *moralist* and the *christian*?

Again—Music is so directly capable of refining all our sensibilities, and of exerting so felicitous an influence upon society, that its cultivation may be considered as a social duty. For if any thing that can gladden the heart of innocence, and throw off the unhappy reserve and restraint, but too conspicuous in social intercourse, can be so estimated, music undoubtedly can. The mind unbends, at its bidding, from that unnatural stiffness, so fatal to the society of the heart; and which the commercial occupations of the day have imposed upon it. Even the most *unmusical people*, one would suppose, must be sympathetically moved by the inspiring voice of music—(their own belief to the contrary notwithstanding;) for, immediately on her tones being heard, you find them, simultaneously, commence talking on their highest pitch; and, in the plenitude of their enjoyment, endeavoring to vie with the dulcet strains, in sharing the attention of the company.

And may I not also beg you to remember, that music is particularly conducive to *health*. I have known physicians to recommend to the family circle music and singing after dinner,

as an efficient means of producing a pleasurable state of mind; and thereby, agreeably, I presume, to the laws which regulate the nervous sympathy between the brain and the stomach, of promoting a healthful digestion. We know that literary men in Germany, have recourse to music, not only as a recreation to the mind, but as a restorative to the body; believing that it affects both the mental and physical powers, and mainly tends to obviate the prejudicial influence of sedentary application. I sincerely hope that the time is not distant, when education, taken in its true and extensive acceptation, may become generally contributive to the vigor of both *body* and *mind*; and when, for evidence on this subject, we may appeal to the practice and experience of literary men at home.

Vocal music is particularly useful. That sailors, to whose signal notes "a ship's company" are, amidst the roar of tempestuous elements, accustomed to "lift the anchor" and "hand the sails," have the soundest lungs and most powerful voices, is well known. And it seems now to be as generally conceded, that the proper exertion of the voice, is of as great advantage in restoring, as in preserving the health and vigor of the lungs.

I am aware it has been said, that none but persons with ample chests should sing. I apprehend, however, that the voice, like all the other gifts of nature, will be improved by moderate use, as well as impaired by that which is unreasonable; and that the few instances in which children on their entering a choir, young ministers, town criers, auctioneers, etc., have had either their voices or their healths injured, have been entirely consequent upon over exertion, etc. What would be but gentle exercise to one, might prove overwhelming fatigue to another. The singing, therefore, should be, in conformity to nature's general laws, proportioned to the strength, age, and state of health of the performer; and, with *all*, sparingly indulged in, at first. The breath, too, should be so "*managed*," (to use a musical term) as to prevent forced and unnatural respiration, and provide that the lungs shall not be exhausted upon a long word or note. I have known persons who, at the commencement, have experienced inconvenience and even pain in singing; but who, on becoming accustomed to hold the head erect, to open the

mouth well, to utter the words distinctly, to take and sustain the breath in a proper manner, "*and to procure the voice from the chest,*" have been enabled to sing, not only with ease, but with pleasure.

As intimately connected with this part of my subject, I shall beg leave to suggest to seminaries generally, but particularly to those for young ladies, (as boys have, for the most part, much better opportunities for exercise,) the more general introduction of the back-board. It is a thin board, from thirty to forty inches in length; narrow at the ends for the hands, and broad in the centre, where it crosses the shoulders. The slight uneasiness at first experienced, will, on wearing it a few minutes, twice or thrice a day, be soon removed; and many young girls with confined chests, who have exhibited several of the strongest symptoms of a rapid consumption have found it an effectual agent in preventing that dreaded disease. The habit of making use of it, conduces to the enlarging of the chest; and, with the increase of room for the expansion of the viscera, an improvement of the voice, and a more vigorous breathing, are among the attendant beneficial results. The occasional use of the inclined plane, also, in boarding schools, during the time devoted to *studying the lessons*, (as the attitudes on such occasions, are frequently objectionable) is worthy the attention of the principals; since it is sufficiently ascertained that such postures and exercises, as gently tend to expand the chest, do greatly promote the health, and all the advantages that are dependent upon it; and, on the contrary, that all the pernicious habits of confining the person, and *distorting the shape*, are, inevitably, accompanied by the most destructive effects upon the health and happiness. But as these observations, although intimately connected with vocal music, belong more properly to physical education, it would not have been necessary to occupy our time with them this evening, had a discourse on that subject been provided. I ought not to neglect however, to mention, that one of the medical men of this country, highly celebrated for his scientific attainments, lately recommended, if I am correctly informed, the learning of the kent-bugle, to a patient who was afflicted with a copious secretion of adhesive phlegm; and

that a compliance with the recommendation, was attended with the desired success. To this, and to many other instances of a similar nature, and to the high authority of Dr. Rush, I may appeal for evidence, in presenting the claims of music, on the ground of its healthful tendency. And if this be found to be so; and if music also be found to encourage urbanity of disposition, and all the best and kindest feelings of our nature, may I not trust, that while I call for the aid of the *philanthropist* to the work I have undertaken; that amongst others, the gentleman alluded to, constantly to be found, as he is, in the first rank of the benefactors of the human race, will turn his attention to this interesting subject, and become, himself, a pioneer in the work; and that having once put his hand to the plough, he will not look back, till something effectual has been accomplished, towards directing the force of this mighty engine, to the benefit and happiness of mankind.

But there is still another light in which it is necessary to exhibit this important subject; and as, with respect to the former influences, I have invoked the assistance of the *naturalist*, the *philanthropist*, the *moralist*, and the *christian*, so to this do I implore the attention of the *philosopher*, and the *patron of education*. The effect capable of being produced, which still remains to be urged upon your notice, is the development and strength afforded by music, to the reasoning powers of the student, when considered as a certain, a beautifully progressive, and an interesting SCIENCE. In fact, the beneficial effects experienced in the literary institutions of Europe, the unequivocal evidence of its usefulness, which has come within my own observation, and indeed, the evidence which, upon examination, the subject itself furnishes, render me satisfied, that nothing but an oversight of its merits, can originate an opinion to the contrary. In Dublin, where, amongst the young ladies of the more opulent classes, education is attended to as the great business of life, it was well ascertained in the academies, that those who devoted part of their time to the science of music, made both a more rapid and a more satisfactory progress in all their other studies. That it is capable of drawing forth the mind to act for itself, of preparing it to reason upon facts, and render



useful, its perhaps, otherwise, only confused mass of information, sufficient testimony might be advanced, and of a description, which, under the existing circumstances, I do not believe could be accounted for, if the time thus devoted, had been uselessly employed. But further—an examination of the subject, I am persuaded, can land us upon no other conclusion. Were the *principles* of music, like its characters, merely conventional, the case might be different. It is true, the imaginative composer, while he adheres to those fundamental laws, by which harmonical combinations are governed, has still an extensive field for the display and indulgence of his taste. But be it remembered, that those laws are, in themselves, as fixed as the laws of chemistry. As a proof of this, I may briefly remind you, that to the most untutored ear, succeeding thirds, and the intervals of their inversions, are highly agreeable; while the consecutives of other intervals, are harsh and unnatural: nor could any arbitrary rules of composers render it otherwise. Again,—it may be recollected, that what are called *harmonics*, or the secondary or concomitant tones, which accompany the primary one of any chord or string, proceed in an order, which it would be as impossible for musicians to alter, as for astronomers to change the course of the heavenly bodies, and produce a *false discord* among the music of the spheres.

But if we shall hear it said, that the abstruse nature of the science, renders it an unfit study for the minds of young ladies, I am fully prepared to maintain the contrary. I believe there is irrefragable proof, that no study admits of a more simple and elegant arrangement, or of more interesting illustrations, than that of music; and that none can be better adapted to the plans and regulations of boarding-schools, or to the habits, temperament, and economy of the female mind. Certainly, we know that, as in other departments of science, so in music, facts may be accumulated, without any benefit being derived from them; that like the unconnected links of a chain, they may be totally unfit for any useful purpose whatever. But let music begin with self-evident principles; for the existence of which we can assign no reason but that “they exist;” and proceed step by step, through the various and beautiful conclusions of

harmonical progressions; and I am much mistaken if, at least to the *female mind*, the study be not found more useful to *inductive* reasoning, than that of mathematics itself.

When it is observed in metaphysics, or in theology, that a proposition is not proved to be a contradiction, because we do not comprehend it, the famous problem of two lines approaching without coming in contact, is frequently adverted to. But let me ask this learned assembly, how many young ladies have been made to understand the allusion? On this relation of the subject, it has occurred to me, that a paradox, apparently as great as the foregoing, would admit, in musical calculation, of an illustration so simple, that I think any child who knows the names of the notes, and can count to ten, might be made to comprehend it. It is that the interval of a *sixth*, may be greater than that of a *seventh*. An "extreme sharp sixth," will be found upon the violin, or any instrument that admits of *accurate* calculation, to be three commas, or three ninths of a whole tone, greater than the "diminished seventh." But on the piano forte, dividing the *enharmonic diesis*, it will appear greater by four commas and a half, or a perfect half tone: and yet both shall retain, not only their names, but their precise number and situation on the stave.

I am bringing forward no abstract speculations. I am begging your attention to an *art*, the happy effects of which on the character of man, were so apparent to the ancients, that instances occurred, wherein the superior amiability, discipline, energy and power, not only of individuals, but of whole states, were attributed to its cultivation; and whose benign and uniform influence is equally incontestable at the present day. I am introducing to your notice a *science*, whose direct and indirect tendencies are of such a nature, that I cannot believe that any one, who is not opposed to *education throughout*, can oppose the study of it, with consistency.

I have now glanced at some of the prominent advantages to be derived from the cultivation of music; and have brought before you some of the evidences which prove its excellence and its use. There are many others, however, that might, if necessary, be adduced, to shew its beneficial effects in the con-

duct of the heart, of the understanding, and the life. But from the transient view that time has permitted us to take of the subject, it will, I trust, be seen that music becomes useful and important, not only from the clearness and accuracy of its calculations, but from the additional interest which the study possesses, in consequence of our having the power of reducing its examples to practice; and of illustrating them on the Piano Forte, as well as upon the black-board: — it will, I trust, be seen, that it thus holds out a double advantage, and contributes, as it were, a double gratification; that it convinces and improves the judgment, while it elevates and delights the imagination.

And shall music, with all its attractions, its capabilities and powers, be rendered useless to the community? — I apply to this tribunal for a decision; and I am confident it will answer, no. Already, by inventions and discoveries, are the people prepared to avail themselves of all the forces and the treasures of nature; already do they appreciate the excellence and the value of music, and would not desire that the art should be banished from the land. But were it even desired, the attempt to suppress or destroy what is truly excellent, would be vain; — vain as the attempt to extinguish the fire of virtue, or to cover, with the ashes of ignorance, the light and energy of the soul. The clouds of error and of prejudice, may for a time, partially obscure, but cannot retard the day-star of truth; and the harp of Memnon has already announced the approach of that day, which shall glad us with more than all the fabled powers of Apollo.

Harmony, dear to the noble mind and feeling heart, may be beautifully characterized, by the nervous motto, which represents the system of your political union, — “E pluribus unum;” and the first wish of my heart, previously to quitting the shores of Europe, with, (following the example of your fathers,) the intention of making my home in the western world; was that the clear and joyous notes, rung out by the twenty-four members of this tuneful *band*, formed, as it had been, by well skilled masters, might forever blend, without a harsh or discordant sound, to interrupt their sweet and mellifluous harmony!

"Knowledge is power," is also an adopted maxim, the celebrity of which, throughout the country, sufficiently entitles it to be considered as your second national motto. Knowledge is, *indeed* power; and may I beg leave to add, that knowledge is *pleasure* also.

To apply the principle to our present subject; the capacity of the mind for making musical acquirements, may certainly, be possessed in various degrees, and to various extent; but as we furnish that capacity or taste, with its appropriate knowledge, we are, as it were, covering a sheet of white paper with painted flowers. And as the leaves evolve, and the colors glow beneath the pencil; the fascination of the mind, the elevation of the heart, the good-will and benevolence, which seem to be inspired by the occupation, prove, I hope, the accuracy of the proposition, that "Knowledge is *pleasure*," as well as "power!"

Is it not then, sirs, strange, that music, emphatically styled the heavenly art; known as it was to the antediluvian world; encouraged, practised, and, from the highest motives that can actuate intelligent beings, revered as it was by the Jews; honored by the Greeks; and admired by every kindred, nation, and people upon earth, should have succeeded in reserving its principles, to be revealed, in, comparatively modern times.

That the ancient Jews had any knowledge of the laws of harmony, we have not, from the nature of their musical instruments, and other testimony, the least reason to believe; and that those laws eluded the inquiring and polished Greeks, is sufficiently ascertained. It was not until the fourth century of the christian era, that music received that kind of attention, which was calculated to make it, as a science, properly appreciated, or to render it useful to the community at large.

About that period, the Emperor Constantine, on his embracing christianity, introduced vocal music into the service of the church; and soon afterwards, St. Ambrose, by applying the Greek music to the psalms and hymns of his church at Milan, induced its adoption by all the churches of Italy. It does not, however, appear that the common chord, or harmonic triad,



(properly considered as the foundation of all harmonical science) was known, until the eleventh century; when Guido Aretino, discovered that any given note would blend, or be in consonance with its third and fifth. This may be considered as the first step towards a scientific knowledge of music, and justly entitled that original theorist, to the epithet of "the father of harmony." He also introduced improvements in writing music. He invented the stave; upon the lines and spaces of which, in order to dispense with the letters, previously in use, he disposed certain points; a plan that subsequently originated the terms *point* and *counter-point*. He moreover added the note *Gamma* to the Greek system, which note he placed below the *proslambanomenos*,\* (or resting note) of Pythagoras, till then the lowest of the scale; and hence we derive the name of Gamut.

Prior to the time of Guido, the solmization of the Greeks, was adhered to. In this but four syllables were used, and those were repeated from tetrachord to tetrachord. The French received his alteration with great reluctance; and the English were still longer than they, in adopting it. In England, the four syllables, *mi, fa, sol, la*, continued, in imitation of the Greeks, to be made use of, for a considerable time. In solfaing, however, it is certain (independently of the advantage of employing a different syllable for every note of the diatonic scale,) that the greater the variety of articulate sounds, the more easily can we ensure distinct pronunciation; and it is consequently obvious, that those who still occupy so much of their time in practising their voices with the monotonous sounds *faw, saw, law, faw, saw, law, mi, faw*, do not adopt the best mode of acquiring distinct articulation.

Guido divided the Greek system into hexachords; to which he applied six monosyllables, taken from a Latin hymn, composed in honor of John the Baptist; — *ut, re, mi, fa, sol, la*. The French, to provide for the repetition of the syllables, from octave to octave, subsequently added *si*; making the arrange-

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\* This note corresponded to the A, which we have on the first space in the Bass.

ment *ut, re, mi, fa, sol, la, si*; and the Italian school exchanged *ut* for *do*; the latter being a sound better adapted to vocal purposes. This is now, by much the most esteemed. Indeed it would be difficult to select seven syllables better calculated to “*form the voice*,” and improve the articulation in singing, than those used in the solfeggio of the Italian school: *do, re, mi, fa, sol, la, si*.

By the judicious practice of solfeggi, such a flexibility is imparted to the organs of the voice, that, in their dilating and contracting to produce the desired tone, no obstruction is offered by the endeavor to produce, at the same time, an articulate *sound*, for which the voice might not, otherwise, be prepared.

The next era, auspicious to the advancement of music, was the fourteenth century, when Jean De Muris, an advocate of the Parliament of Paris, substituted the notes at present in use, for the points of Guido; and contributed the useful invention of clefs, for the purpose of determining their names.

The character, as invented by Muris, which indicated the note of greatest duration, was called a *maxima*, or *large*; and the next, being half its length, was called a *long*. But the use of both these is discontinued; and even the *breve* is but seldom used; the connecting of the semi-breves by slurs, or curved lines, where organ points or pedal notes, &c., require sounds of great length, being found capable of answering every purpose.

By these measures, (now so universally adopted, that any attempt to introduce other characters must be futile, the *time* was first divided into two, four, and eight parts, called *common*, and afterwards into three parts, called *triple time*. But when the power to produce useful inventions is exhausted, extraneous novelties, for a while, find place. And it is not only the signs of the notes, that have been attacked by the force of ridicule: (or, more properly, by a ridiculous force.) Among other usages of musicians, it appears that the marking of *long common time*, or the equivalent of a semi-breve, has been derided; and an attempt made to supplant the character hitherto in use, by substituting the fractional figures of *four fourths*; although the

expressing of an integer by fractions, seems to be as much at variance with mathematical as with musical usage. These innovations may be venial faults, but the spirit of change and taste fastidious, from which they spring, like falling bodies, increase their force and velocity as they proceed; and, like the weeds of a flower-garden, will soon supplant the rightful heirs of the border, if suffered neglected to exuberate.

It was not long after this, that the seventh of the fifth of the key, was found to be grateful to the ear, when blended with that note; and from this chord, proceeding to the seventh of other notes, what is now called the preparation and resolution of discords, was gradually matured.

Writing in parts, received its great improvement at this time; and the simple and double fugue, or that species of composition, which exhibits the repetition of single and double subjects, blending, while, at a different pitch, they follow each other, and one of the most difficult to construct, was, in course of time, produced.\*

Within the last one hundred and fifty years, the efforts of genius have not been less successful in this, than in other branches of science; and a galaxy of composers have appeared in bright succession, whose works, while they illumined their subject, delighted mankind; and whose names, to the admiration of posterity, shall burn in the firmament of their fame for ever.

The luminaries in this magnificent train, it may also be observed, shone as separate orbs, and with primary splendor; and in many instances, as when we direct our attention to the light which Mozart, Handel, and others shed around them, the brilliance of that light seems heightened, like that of solitary stars of the first magnitude, in proportion to the yet comparative darkness, with which they were surrounded; and we view them rather as evidences of the efforts of nature, in the production of transcendant and original genius, than as proof of

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\* The term *fugue*, from *fuga*, a flight, is applied to this description of movement, in consequence of the various parts seeming to fly after each other.

their being particularly indebted to any perfected method of musical education, that was applicable to the purposes of general instruction.

The first who seems to have felt the importance of music to the *whole community*, and to have successfully striven to supply an available system to that end, was the amiable and benevolent Pestalozzi. His name, now the property of mankind, and his plans, not the less interesting, from the fact of his not having been a musician himself, are both so familiar to every well informed people, that it is unnecessary here to dwell on them. The inexpediency, however, of first inculcating an abstract knowledge of signs, was soon detected by his acute and philosophic mind; and he undertook to reverse this order; proposing to convey a knowledge of sounds previously to that of signs. Logier, a profoundly scientific musician, entertaining the same views of the advantage of music to the body of the people, suggested the method, with respect particularly to the piano forte, of imparting a knowledge of both in connection. Since this improvement in musical education has been introduced, the practice of placing pupils at the instrument, on giving the first lesson, is being gradually established through the whole profession; and thus the patience-trying obstacle, arising from the dry preparatory process, as well as the loss of time incurred thereby, is now nearly removed.

Time will not permit that I should engage your attention with the numerous circumstances, tending to shew the degree of estimation in which music is held, in most other parts of the civilized world; but as the name of Logier is probably unknown to many who are present, I may be allowed, as a matter of history, briefly to notice the introduction of his system.

Logier's Theoretical and practical Harmony, and plan of musical instruction, were promulgated in London, in the year 1814. On that occasion, a report to their prejudice, was conveyed to Prussia by a jealous rival; but the impression intended to be produced, was so far counteracted by the high encomiums sent thither by the celebrated Spohr, and so great a curiosity excited by the excellent report of an examination in London, made by that professor, that the minister of education, Baron



Von Altenstein, invited Mr. Logier to Berlin,\* requiring a statement of the conditions upon which he would make "his knowledge and his talents available to the Prussian monarchy, &c."† The terms mentioned by the author were agreed to, and on his arrival in the capital, the apartments in the palace buildings, previously occupied by Baron Humbolt, were assigned him, and a class of sixteen young ladies, daughters of the nobility, were immediately placed under his care. The class was, in a comparatively very short time, examined by several of the most noted musicians, as Zelter, Klein, Bach, Spontini, &c., who were appointed by the government for the purpose; and so accurately were the exercises in practical harmony and composition performed, and so highly gratifying was the style of playing which the pupils exhibited, that Logier had bestowed upon him, various medals, and other honors, by the Prussian court; and had the satisfaction of receiving universal congratulations on his success. Since that time, I have been informed, that the system, then introduced, has been established, by order of the government, in the various colleges and national seminaries throughout the kingdom.

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\*The musical reputation of Berlin, has been raised to the first rank by Graun, Agricola, Fasch, Emanuel Bach, Himmel, Kirnberger, Marpurg and other characters of musical celebrity; and the enthusiasm with which its inhabitants cultivate the science of music is unsurpassed. The performers of the grand operas are all paid by the king—and are several hundred in number. The chorus consists of eighty singers, and the principal orchestra of one hundred members, the greater part of whom are concerto players.

†Of the superior talents of Mr. Logier, numerous instances are on record: with respect to the rapidity with which he composes, the following is related. For a particular jubilee, a delegation from the Lord Mayor, and Aldermen, of the city of Dublin, called on Sir John Stevenson, mus. doc., an experienced composer, with a request that he would furnish an anthem in full parts. Doctor S. declined the undertaking, in consequence of their not affording him sufficient time, but recommended an application to Logier, who was then on a visit to the city; adding, that if he could not compose it in the time, he knew of no one that could. Mr. Logier found no difficulty in accomplishing the task; the anthem was supplied, and the corporation voted him the freedom of the city.

It will, of course, be understood, that I allude to these circumstances for the purpose of shewing, how important a subject music is held to be on the continent of Europe, and how closely it is, there, considered to be connected with the cause of general education. As a further proof of this, we learn from late travellers, that throughout Germany and Switzerland, vocal music, agreeably to the suggestions of Pestalozzi, is successfully, and according to the purest models of taste, cultivated by society at large; and that the children associate with their simple melodies, their morning and evening hymns, their school transactions, and all their other employments of the day. Such exercises cannot fail to give birth to cheerfulness and benevolence; nor can they, I think, fail to meet with unqualified approbation, even from persons calling themselves unmusical.

But a view of what is doing in distant places, naturally produces the wish to see what has been done at home; and I am happy to be able to present a gratifying picture of the progress of music in Cincinnati.

I am informed, from the best authority, that all attempts to introduce tuition in music into this city, previously to 1825, were abortive. In the autumn of that year the first encouragement, resulting in any permanent success, was afforded to a teacher of Pittsburgh. This, you perceive, was but nine years ago; and so great an apathy was, even then, evinced on the subject, that my informant, a gentleman who was the principal advocate for the measure, assures me, it was still opposed, as a scheme that could eventuate only in disappointment. Of course we have sufficient evidence, that up till that time, the "heavenly art" was in much less repute than the *earthly ones*; and that the progress of music since then, must have been encouragingly rapid. Indeed, even since May 1830, I am warranted in computing the number of music pupils, including those who come from a distance to be taught, as having increased in the proportion of five to one; and of those who begin to admire music, and consider its cultivation as an essential and useful, as well as elegant branch of education as ten to one. This statement may afford data for forming inspiring expectations for the time to come.

But the misfortune is, that although it seems necessary that *good taste* should generally prevail, before the musical department of schools and churches throughout the country, can meet with fostering encouragement, or can be supplied with efficient instructors,—we can scarcely expect that such taste should exist, antecedently to the existence of those establishments, which that taste was required to support.

Yet surely, if it shall appear that this subject is one, capable of dispensing the most universal, and salutary effects upon mankind; it must be owing to some strange infatuation, if an apathy predominate, sufficient to prevent so powerful an engine being applied to the public good.

As I have alluded to the instrumentality of schools and churches, in the work of forming a good taste for music, it appears indispensable that I should say a word, before I close, with respect to each of them.

In the first place, then, since we have seen that all improvement in music, *classically, or scientifically* considered, and the general diffusion of a knowledge of its principles, have to date their commencement from the time that its aid was enlisted in the services of the church, ought we not to perceive the great advantages that must flow from our own attention to this department of the art? Yet I have reason to apprehend that some pious individuals purposely suffer this part of the service to languish in neglect, lest they should feel that they were relying on machinery, for support in their devotions. It may be hoped, however, that the example of the apostle, who was desirous to try *all* means, in the hope of winning some; the necessity, while in this mortal state, of our deriving assistance through the intervention of the senses; the improbability that chaos can be more pleasing to the Creator than harmony and order; the impossibility that a confused jargon in time, tune, and words, while it harasses and destroys the devotional feelings of one part of the assembly, can possibly render the devotions of the other part more acceptable to the object of their worship, or more rapturous to themselves; even without speaking of the numerous authorities which could be adduced, in support of our argument, from scripture *itself*, (since we find that it was not



only on the loud cymbals, but upon the "*well tuned cymbals*," that the chosen of the most high, were instructed to accompany his praise,)—I say it may be hoped, that such examples and considerations, carried out as they might be, will be sufficient to counteract those scruples, injurious as injudicious, wherever they be found to exist.

Secondly, as there is, perhaps, nothing that can prove the great power of association more completely than music, correct adaptations ought to claim our particular care. If there be any disposed to doubt the influence of association, I would beg to direct their attention for a moment to Luther's tune of *Savoy*, commonly called "Old Hundred;" and ask if they could bear that its alliance with the words of the hundredth psalm, should be put an end to. Does there not seem to be an attachment between them, that we cannot help but venerate; and that must for ever, (even in Ohio,) forbid a divorcement? And yet, critically considered, it is more from the power of association, that this feeling arises, than from any congenial principle, which the words and music possess in common. The psalm seems to contain sentiments of a heart overflowing with joy and gratitude;—of a heart anxious to relieve itself, by pouring forth the most cheerful praises and thanksgivings, while the character of the tune, arising in a great measure, from long sonorous notes accompanying the short, as well as the long syllables, and the secondary as well as the primary accents, is rather that of solemn majesty and lofty grandeur; and is better suited to a subject peculiarly intended to impress us with dread, or holy fear. If then the power of association be productive of delight, even when the characters and sentiments are at variance, we may be sure that it will not be less so, when a coincident selection has been attended to. The Magdalen Asylum and Bethesda hymns, as used in those, as well as in many other institutions, remain fixed in this way, and derive from the circumstance, additional interest and effect. Even the hymn anthems, (as "Plunged in a gulf," "When I survey,"—Denmark, "Lord of all power and might," collect, &c.) are soon learnt by the congregation (as well as the simple hymn, "Jesus Savior," *Hotham*, "O for a closer walk," *Oldham*, &c.) and



joined in, with increased satisfaction and devotional feeling. A correct and permanent adaptation, may then be considered as an important object of attention; and the extremes of rigidly adhering to a set of tunes, deficient in variety of expression and destitute of musical excellence, merely because they are old,—and the adopting of those that are worthless, both for devotional purposes, and for the promoting of good taste, from that vain fondness for novelty, which is ever ready to sacrifice propriety at the shrine of fashion, as errors which it is necessary to avoid. I wish it to be distinctly understood that this is not a superfluous recommendation. There is not, perhaps, one of our churches, in which one of these extremes is not indulged in, at the expense of devotional feeling and musical improvement. Some, under an impression that all should join without any preparation, are opposed to the introduction of every tune, that is not already known to the congregation; while to expect a progress in music, under such circumstances, is as unreasonable, as at first to oppose the construction of a house, a ship, and a loom, because they were new, and at the same time look for a progress in the arts and comforts of life. Others, averse to the congregation joining at all, select such tunes as they are not only unacquainted with, but such as it is probable they ever will be; and thus equally preclude the advancement of congregational singing. Now, where grand cathedral music is the object, it would be incompatible for the auditors to take part in the performance; but in the simple and regular service of the church, which, of course ought to be made impressive to all, introduced tunes should have that telling and familiar character, which would enable them to claim our acquaintance at the first interview.

It is perfectly true, that a tune composed two hundred years ago, will appear new to such as never heard it before. But the very fact that it has survived two centuries, is an evidence of its essential and imperishable worth. I shall be asked if my veneration for antiquity leads me to suppose that the power of nature to produce composers equal to those who have passed from the world is exhausted;—and I answer, no. But I assert

that, beginning with *Kirby*, who composed his “Windsor,”\* in the year 1592, and passing through the oratorios, anthems and other works of Croft,† *Handel*, *Green*, *Purcell*, *Arne*, *Blow*, *Blake*, *Haydn*, *Smith*, *Mornington*, *Randel*, *Taylor*, *Carey*, *Leach*, *Madan*, *Weyman*, *Delamain*, and other eminent psalm-modists, I can cream a richness of melody, that I would disdain to taint by a comparison with the productions of any man, or confederacy of men upon earth. Sacred melodies, which shall swell to the vaulted roof of every church in christendom, when the attempts to supplant them, by patent-noted and anvil-hammered manufactures, though performed by even a patent application of steam, shall be deservedly forgotten; and when the strains stolen from the Italian opera, shall have returned to their home for ever.

But I am not opposing innovations that are productive of good. A desire for improvement, I conceive, is to be applauded, while a desire for novelty is to be dreaded. The former makes good taste its standard, and in its nearest possible approach to it, is pleased with its acquisition. The latter is as content to change good for bad as the reverse, and the progress of improvement and public taste is thereby mischievously retarded. “Being new,” is, of itself, no reason, either for the introduction or exclusion of any thing.

Chanting, too, is frequently performed in a style, which rather tends to prevent than promote the desired result. Chanting is a species of singing, that demands a well trained choir. For although the skilful singer may be able, when well supported, to introduce many points that will contribute to work out the general design; the *un-skilful*, are here, in some respects, much more liable to err; and anarchy is no more compatible with the laws of this *province*, than with those of any other, in the *empire* of music.

In the protestant cathedrals of Europe, the “Cantate,” “Deus misereatur,” &c., are sung to set music, the entire of the reading psalms for the day, are chanted; and the service

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\*This solemn melody, two hundred and forty years old, I have known to be excluded because it was “a new tune.”

† See the selections of “Miller’s Psalms,” “Melodia Sacra,” &c. &c.

concludes with the performance of the anthem; for which the verse singers are placed in the organ loft, while the chorus remains below in the choir. The effect this performance of the service produces on many who are not familiar with it, is rather to its disadvantage; but I very well know, that on their becoming accustomed to the place, on being able to detach their minds from the architecture and the sculpture, to fix their attention, and connect the sentiments of the words with the character of the music, their souls seem impelled forward by an irresistible tide of devotional feeling; and they are in much more danger of rising into ecstasy and enthusiasm, than of indulging in levity or thoughtlessness. For my own part, I believe myself indebted to the lofty anthem, for a more elevated understanding of many passages of scripture, than, without such inspiring aid, it is probable I should ever have enjoyed.

A chant consists of *recitative* and *air*; and, with some exceptions, the rule is to apply the last three syllables, to the last three notes of each corresponding division in the music. The commencement of each part, as pronounced to the holding note, is the recited portion; and to make the better impression, the recitation should be natural and animated. Hence it is obvious that no pauses should be introduced, excepting what the proper punctuation may require; and they, *certainly*, not dwelt on *longer*, than correct reading or speaking would demand. And yet, in many churches, where chanting is in use, those solemn "*visits*" are so *long*, and so *short* a time between, that it seems as if the singers, as was once observed, "had lost their places." On this account, I regret to find that, in a book called the "Churchman's Choral Companion," these injudicious interruptions of the subject, are encouraged, by indefinite musical pauses being placed over many of the words; to provide, either that those words be drawled out, to an indefinite and ridiculous length; or that the music shall, at such places, cease altogether. These abrupt violations of good taste, and interruptions of the sense, ought to be reformed; and also the equally bad habit, much too common in the churches, of giving the character of melody to the recitative, and of recitative to the part devoted to the melody.

Neither ought those abrupt transitions from soft to loud, and from loud to soft, which act upon the nervous system like the shock of a shower-bath, or like the sudden changes in the temperature of the atmosphere, to be less avoided, particularly where no intervening symphony upon the organ, prepares us for their reception. It is certain that a judicious introduction of the *forte* and *piano* will heighten the effect of the sentiment; but when we recollect that the words of the singers are seldom intelligible, and even with those who have books, that the sentiment, which a nearly inaudible whispering, or a harsh crashing of M'Adamized sounds is intended to accompany, does not, perhaps, appear at the commencement of the stanza, where the change often occurs, it becomes necessary to recommend the cultivation of the power to swell and diminish the voice, the highest requisite with a vocalist, and an attention to the advice of Hamlet, which is, "even in the whirlwind of passion, to use all gently." These observations are the more important where there is any disposition on the part of the church to cultivate *congregational* singing. For a change in force and in time, which, with a solo singer, or even a *select* choir, may be attended with a proper effect, will create confusion, and be productive of the ludicrous, instead of the solemn and sublime, when the congregation are endeavoring or "presuming" to join.

Lastly, with respect to sacred music, I would observe, that "*reclaiming*" (as it is called,) song tunes, by writing hymn words to them, asks more than merely good motives to justify the reclamer. I have seen many sets of verses of this kind, that were nothing but parodies on the original song. And even where they do not swerve from propriety and good taste, in this particular respect, the association is still so strong, in the minds of those who have been accustomed to hear them in their old form, that I very much fear more injury is done to the thoughtless, than any good, otherwise expected from the measure, can possibly atone for. It is well known that the tunes "Corn rigs are bonnie," "The blue bells of Scotland," "Merrily dance the quaker's wife," &c., have been brought into the service of the temple; and, therefore, that it is not merely to give room for compositions without melody, that the *sacred music* of



our churches has been displaced, but for the purpose of admitting tunes whose whole character is as opposite to that of sacred music, as the nadir is to the zenith. We trust that there may be an inherent principle in taste, sufficient to restore its purity, even through the means of its own corruption. In the mean time, however, we cannot but lament the violence offered by the experiment, to true refinement, and the injury sustained by the spirit of devotion.

But also to the introduction of a good musical taste into general schools, we must look for efficient agency in the work before us, and here it may be well to notice, that it is frequently a question with parents, whether vocal or instrumental music should take precedence. Perhaps, if properly attended to, it is best to commence with them at the same time. But by no means should the child devote herself, at the outset, to the catching up of songs, and the singing of them indiscriminately. For a short time, the voice should be practised in proper intonation, or the correct utterance of tones; and in distinct articulation. For whatever may be said of "taught" and "untaught singing," indistinct articulation, (where there is no organic defect,) sufficiently proves the absence, either of good teaching or attentive learning.\*

*Then*, the voice should be taught to take the simple intervals with accuracy; in which attainment, the eye and ear will, of course, be much aided by instrumental practice, if the pupil should, at the same time, be learning to play. This, accomplished, would obviate the too general, though lacerating habit of singing out of tune. A habit which, if not corrected, soon renders the ear as false as the voice, and may then be considered as totally incurable.

Where a number of children are assembled, they might be practised in the intervals, first separately and then together; and melodies, (beginning with those which are most simple,)

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\* Both Braham and Madame Catalani, who, in their line, were first of their profession, and whose softest syllables, were perfectly distinct to the entire of a large audience, were directly in point against those who imagine, that to be a "*taught*" singer, it is necessary to be unintelligible.

might, without danger, be superadded to relieve those exercises, — the time and order in which they should proceed, being determined by the superintendent.

These hasty observations can give but a very imperfect outline of the process, which I should deem expedient for school exercises. It will be seen, however, that the process is entirely practical. The great majority of the children in the various schools, collectively, will, of course, never have an opportunity of learning instrumental music. The theoretical knowledge, intended to accompany and promote the latter, consequently forms no part of the proposed plan. But the *cultivation of the ear and voice*, and the *forming of a correct and pure taste*, are what will always be useful to the individuals, and beneficial to the community, whether they should ever, more particularly, prosecute music as a study or not.

Did time permit, I should dwell on the importance of making *pure taste* the first object, where music is brought into general schools; since it is obvious, to those who understand the subject, that a very good attempt at *reading* music might be made by such as could make but a very poor nasal attempt at *singing* it; and equally obvious to all, that a smattering of rule, and book discipline, can be obtained and taught, by those who have had no opportunity of devoting their attention to good models of musical taste. And if children be so instructed, we may predict, without any gift of prophecy, that instead of the present taste being improved, it will only become more generally confirmed in the corruptions it should be our endeavor to remove.

But we are often gravely enjoined not to expect too much; “as music,” they tell us, “is but newly born.” The absence, however, of good taste, does not prove but its opposite may exist. I lament, therefore, that this account of the late nativity of music is not true. If it were so, it would be more easy to train it up to a graceful form and vigorous youth. As it is, bad nursing has made the child rickety; and its rearing may be viewed as a matter of much difficulty. It is to those I see before me, that I look for aid in counteracting the disease, and in restoring health to the constitution. I would once more

invoke their assistance and their influence — I would once more press upon them the assurance, that in proportion as the fascinating art of music shall appear conspicuous among the refinements of the drawing room, and take her place among the embellishments of life; in proportion, as young men shall be able to take their place in the concert, instead of at the gaming table; in that proportion, will other habits, lamented by the moralist, the philanthropist and the christian, disappear from society.

When too, an indulgence in those caprices and propensities, by many considered harmless, and the much sought after advantages held out by the prince of this world, wealth and power, shall cease to charm and seduce,—the spirit of music, grateful for our former attention, shall continue to comfort, to console and befriend us, even to the latest hour of our existence. The vanities of dress and other frivolous and fleeting fashions, shall vanish like a shadow, and cease to influence the very weakest mind. Riches shall spread their glittering wings in the sun-beam, and leave their votary cheerless and sad; or they may visit his long expecting eyes, dim with the film of age, and when he is ready to exclaim with the poet,—

“Young was I once and poor, now rich and old —

“A harder case than mine was never told;

“Bless'd with the power to use them, I had none, —

“Loaded with riches now — the power is gone.

But the genial, the hallowed influence of melodious song, when an early taste has been formed,—when we have breathed its balmy atmosphere in the morning of life, shall cheer, shall animate, shall soothe, shall delight, shall enrapture the very soul, till the symphonies of the heavenly clime salute the longing ear, and the angels that stand before the throne, tuning their golden harps to praise, are revealed to the rejoicing eyes of the glorified saint in heaven.

Difficulties may lie before you; obstacles may have to be surmounted, objections overcome. But, remember that the application of steam by Fulton, the introduction of vaccination of Jenner, and almost every other discovery, invention and improvement, that has enriched and benefited mankind,

had to brook the frown, and combat the hostility, which ignorance, habit, prejudice, or interest could raise in opposition to it.

Yes, bright anticipations are ours; and I shall account myself happy, if what has been said this evening, may, to any extent, induce you to shed upon the landscape, now stretched out before us, but sunk in crepuscular shadows, the rays of intelligence, till it emerge from the darkness, in all its native beauty and effulgence.

Hitherto has music struggled with adverse tides, and through channels unexplored. But the sun is near its rising which shall see her sparkling plumage, in calm, unruffled state upon the wave; and the day is near its dawning, in which her halcyon characteristics, shall conspicuously appear, to assuage the griefs, to tranquilize the passions, and adorn the happiness of man!





## X.—LANGUAGE.

LECTURE ON THE BEST METHOD OF TEACHING LANGUAGES,

BY WILLIAM HOPWOOD, A. M.

“The study of language,” says a celebrated writer, “is a pleasing and useful pursuit. It is a subject of enquiry which derives from its distinguishing features, an interest which belongs scarcely to any other.”

Language represents by words, or by articulate sounds, significant of thought, all the conceptions of the mind. Its natural results are books and conversation; by the former are preserved and disclosed to us the treasures of learning and science, the opinions, the discoveries, the transactions of time past, as well as present. Through this medium, we ascertain the powers of understanding, of invention, and of genius which man possesses. We are informed of the mighty operations he has accomplished, of mental efforts; which, while they call forth our highest admiration, give rise also, to the loftiest anticipations of his future destiny.

Man is distinguished, above all created beings on earth, by a combination of faculties, bodily and intellectual, of which he is conscious in his own person, and which have been conferred upon him by the mighty working of Jehovah; who has not only built up our mortal bodies in a fair and goodly frame, but has given them a mysterious union with the living soul. The power of speech is one singular result of this peculiar conformation. By this the general intercourse of society is carried on, and the rapidity with which ideas arise in our minds, is only equalled by the facility with which we can convey our thoughts to each other! And, truly, books and conversation, sources productive of results so important to us as rational and intelligent beings, may well engage our attentive consideration. For what, it may be asked, *what to us* would have been the splendid researches of a Newton, fraught with all the learning of the past and almost prescient of the future? What the sublime

poetry of a Milton, rising on an angel's wing to heaven, and, like the bird of morn, soaring out of sight, amidst the music of his grateful piety? What the gigantic energies of intellect displayed in the works of a Bacon, and a Franklin—the philosopher of nature, and the playmate of the lightning? **WHAT**, I ask would these and ten thousand other illustrious names have been to us, or what advantages could we have derived from their superior attainments, had their profound erudition been buried within the depths of their own mind, and no record of their high achievements remained? We of course perceive that it is language which enables man to perpetuate the labors of the mind; and to hand down to future ages, the investigations which have illumined and given character to his own!

Nor is this all.—Language is the medium of communication by which the Deity has condescended to make known his will, to proclaim his gracious designs, and to reveal to us that stupendous scheme of mercy, by means of which, as the children of one common parent, we may become the heirs of one common blessedness. And here, again, we may be allowed to ask, “what would have been our condition, without this record of divine goodness?” Without the light of the word of God, we should truly be left in a worse than Egyptian darkness, a darkness that would indeed be felt; *felt* in the chilling horrors of despair; *felt* in the shudderings of an abandoned and a fatherless creation; *felt* in the confusion that would soon dash together all the elements of our present happiness, and our future hopes, and leave us in a state of hopeless and interminable uncertainty.

If these things be so; if man be a being so distinguished by the singular energy of his mental powers, and by the no less peculiar mode with which he is gifted, of exhibiting those powers to his fellow man; surely it must be a matter of no common moment to ascertain, if possible, the best method of teaching what may be termed the science of language.

A skilful artificer, in the various operations by which he brings to perfection a beautiful piece of mechanism, uses tools or instruments adapted to his purpose. By means of these, every part of the most complex machine is framed and constructed in a manner suitable to the place it is intended to occupy; and the

proper arrangement and union of all the parts, is that which gives form and character, and utility to the whole.

The intelligent teacher, who would convey to his pupils a thorough and comprehensive knowledge of language, is furnished with two grand instruments, by the due application of which he can accomplish his object. — These are,

I. Analysis.

II. Synthesis.

By the first, he can resolve sentences and words into their component parts, assign to each part its peculiar and appropriate force and meaning, and thus discover and trace every shade of thought of which it is susceptible.

By the second, he can reunite these elements, present them in all their beautiful and harmonious combinations, and thus form words and sentences, accurately descriptive of all the varieties of emotions and ideas that can enter into the human mind.

In bringing these two leading principles to bear on the development and construction of language, our attention will be directed:

1. To a review of the terms generally used in the first rudiments of grammar.

2. To the analysis and synthesis of words.

3. To the simple or elementary rules of construction involved in the synthetical arrangement of the words in sentences, and deducible from the technicalities of grammar, and the analysis and synthesis of words.

I. In reference to the first point proposed for our consideration, we may remark, that the terms adopted by grammarians, are similar as regards both ancient and modern languages. Utility is mainly our object; we shall therefore proceed to investigate more particularly, the grammatical nomenclature of *our own beautiful English*.

Let us commence, then, with the letters of the English alphabet.

These we find to be twenty-six in number. The very next step requires the aid of derivation or analysis; for, when we divide these twenty-six letters into "*vowels* and *consonants*," we are using Latin words in an anglicized form; the term "*vowel*"



being derived from, and conveying precisely the same idea as the Latin word "*vocalis*," *vocal*, from "*vox*," *a voice, the sound of an animal*; and the term "*consonant*," being the English form of the Latin compound participle, "*consonans*," from "*con*," *together*; and "*sonans*," *sounding*. Hence, the literal characters which we designate by the term, "*vowels*," as "*a, e, i, o, u, y*," are such as represent full and perfect sounds; and the rest, which we denominate "*consonants*," are such as cannot be sounded distinctly, without the aid of a vowel placed *either before or after them*.

A similar process may readily be applied to the words "*diphthong*," "*mute*," "*semivowel*," "*liquid*," "*syllable*," "*noun*," "*pronoun*," "*adjective*," &c. &c. &c. These we shall very briefly notice and explain. Their analysis will be found at the end of the lecture in the form of notes, to which the attention of the reader is requested.

We proceed then, to observe, that two vowels sounded together form a *diphthong*; as, "*æ, œ, au, eu*." Six of the consonants are called *mutes*, and cannot be sounded AT ALL, without the help of a vowel; as, "*b, p, d, t, and c, and g, hard*. The *semivowels* are, "*b, m, n, r, f, v, s, z, x, and c, and g, soft*. They have, of themselves, an imperfect sound.

The first four of these, viz: "*l, m, n, r*," are also called *liquids*, from their readily uniting with other consonants, and flowing, as it were, into their sounds. Two are called *double consonants*, "*x*," representing '*cs*,' or '*gs*,' "*z*," representing '*ds*.'

The mark (') is called an *apostrophe*, and shows that something has been omitted.

One or more letters pronounced together by one effort of the voice, form a *syllable*, as "*a, be, man*." A word consists of one or more syllables; hence, the terms "*monosyllable, dissyllable, trisyllable, polysyllable*," as, "*man, li-on, vir-tu-ous, ex-emplary*."

There are six sorts of words called *parts of speech*:—1. *Noun*, 2. *Pronoun*: 3. *Verb*: 4. *Preposition*: 5. *Adverb*: 6. *Conjunction*.

## 1. NOUN.

Nouns are of two kinds: 1. *Substantive*: 2. *Adjective*.

## SUBSTANTIVE.

A noun *substantive* is the *name* of some person, some place, or some thing.

Substantives vary, 1. in gender, 2. in number, 3. in case.

The genders are three: 1. masculine: 2. feminine: 3. neuter.

The numbers are two: 1. Singular: 2. Plural.

English substantives have but one variation in case, called the genitive, or possessive.

## 2. ADJECTIVE.

A noun *adjective*, is the name of some quality which belongs to a substantive; as, great, good, bad.

Two words, which are commonly called articles, I would denominate adjectives viz: "a" or "an," called the indefinite article, generally expressed before singular substantives; and "the" called the definite article, placed before substantives either of the singular or plural number.

Some adjectives vary in termination to show the degree of the quality; that is, as more or less. Hence, the idea of comparison.

## PRONOUN.

A pronoun is a word used to supply the place of a noun, and has similar variations.

## VERB.

A verb is the principal word in a sentence.

A verb marks the doing of some action.

Verbs vary, 1. in voice: 2. in mood: 3. in tense: 4. in number: 5. in person.

They have two voices; 1. Active: 2. Passive.

The doer of an action is called the agent; the thing done or acted upon, is called the object.

The verb is active, when the agent comes before it. The verb is passive, when the object comes before it.

The action is said to *pass* from the agent to the object: hence, active verbs are called *transitive*, when an object is expressed.

Verbs are called *intransitive*, when no object is expressed.

There are five moods: 1. indicative: 2. imperative: 3. potential: 4. the subjunctive: 5. infinitive.

Tense is the time of the action.

There are six tenses: 1. Present: 2. Imperfect: 3. Future: 4. Perfect: 5. Pluperfect: 6. Future-Perfect.

A participle is an adjective connected with a verb, partaking of voice and tense.

In forming the English verb, *four* principal things must be known: 1. Present tense: 2. Perfect tense: 3. Active participle, which always ends in "ing;" 4. Passive participle.

There are two numbers: 1. Singular: 2. Plural: and three persons in each number.

The verb "*to be*," simply implies existence: it is generally called a *neuter verb*, i. e. neither active nor passive.

### PREPOSITION.

A preposition is a word set before nouns, to show their relation to some other thing.

### ADVERB.

An adverb is a word which expresses the time, place, or manner in which any thing is done.

### CONJUNCTION.

A conjunction is a word which unites sentences.

[The comments, examples, &c. &c. which might have been added under each of these heads, are here omitted, as they may be found in all philosophical grammars.]

Thus far a student may advance in the study of the English language, without entering on the confines of the dead languages, further than they are involved in the analysis of the names appropriated to the various parts of speech, and derived from the Latin and Greek. But this brief review of the terms generally used in the first rudiments of grammar, leads us directly to the second point for our consideration, viz:

### THE ANALYSIS AND SYNTHESIS OF WORDS.

If the preceding remarks on the technicalities of grammar, involve any arguments which tend to evince the utility of a knowledge—a correct and comprehensive knowledge of the "learned languages;" the process we have now to investigate, will furnish other, and more irresistible evidence, that through the medium of these languages, we can obtain a more thorough and complete understanding of the meaning and application of

words, and of the genius and construction of language in general, and of our own in particular, than we can arrive at in any other way.

If this position be questioned, let us ever keep in mind, that our own "*beautiful English*," as it has been emphatically called, is a compound and derivative language; and that "the exact meaning of our words, particularly of our derivatives, cannot be taught without tracing them to their proper sources."

Now, the extent to which the English language is *derivative*, is perhaps scarcely suspected by the majority even of those who teach it.

The entire number of words in the English language, may be estimated in round numbers at from a hundred and thirty, to a hundred and forty thousand.

Of these, there are about sixteen thousand primitives, which were found by a gentleman, who some years ago carefully examined a folio edition of Johnson's Dictionary, to consist of words derived from other languages, in the following proportions.

TABLE.

Latin,	6,732	Irish,	6
French,	4,812	Runic,	4
Saxon,	1,665	Flemish,	4
Greek,	1,148	Erse,	4
Dutch,	691	Syriac,	3
Italian,	211	Scottish,	3
German,	106	Irish and Erse,	2
Welsh,	95	Turkish,	2
Danish,	75	Irish and Scottish,	1
Spanish,	56	Portuguese,	1
Icelandic,	50	Persian,	1
Swedish,	34	Frisi,	1
Gothic,	31	Persic,	1
Hebrew,	16	Uncertain,	1
Teutonic,	15	Total number of primitive	
Arabic,	13	words,	15,784

This table is, perhaps, tolerably correct, and we perceive that it leaves from 114 to 124,000 words to be explained. Now, these are compounds; a vast majority of which involve in their constituent elements, more or less of Latin and Greek, and which must be resolved into these elements, before they can be thoroughly understood. In compound words, the constituent parts consist of,



1. The root of the word, *generally*, of Latin or Greek origin, *sometimes* French or Saxon, &c.

2. The prefix, *almost always* Latin or Greek; in a few instances, Saxon.

3. The affix, or termination which is either Lat. Greek or Sax.

Let us take an example of a word of this kind, and analyze it; for instance, the word "transientness."

1. The root is "ient," the anglicized form of the Latin participle, "iens," "passing."

2. The prefix is the Latin preposition, "trans," "over."

3. The affix or termination, "ness," corresponds with the Latin "esse," the Anglo-Saxon "nesse," German "niss," and signifies, "state of being."

The meaning of the word "transientness" then is, "the state of being transient," "the state of passing over."

The "modus operandi," here employed, is obviously analogous to the process of solving an algebraical or mathematical problem, and has a similar, though perhaps not so powerful a tendency to exercise the discriminative powers of the mind, and to expand and invigorate the intellectual faculties. These collateral advantages, if not increased, are rendered more easily attainable by the circumstance of the aggregate number of prefixes and affixes being so few in number, (somewhere about one hundred,) as readily to be committed to memory. We shall present a list of about thirty of the former, and sixty of the latter, taken with some little variation from a small work,\* by Messrs. A. & J. W. PICKET, which forms one of a series of school books on the English language, the most lucid and philosophical, and consequently, the most valuable that have ever yet been published.

#### THE PREFIXES FROM THE LATIN, ARE

PREFIXES.	MEANINGS.	EXAMPLES.
"A" and "ab,"	From,	A-vert. Ab-solve.
"Ad" written Ac, af, al, an, Ante	To,	Ad-apt, Ac-cept &c.
Circum,	Before, Round about,	Ante-cedent, Circum-ference.

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\* Picket's Introduction, Instructor, and Expositor.

Con, Latin "cum,"	With or together,	Con-cur,
Contra,	Against,	Contra-dict.
De,	From,	De-tract.
E and ex.	From, out of	E-mit.
		Ex-tract.
Extra,	Out of,	Extra-ordinary,
	Beyond,	Extra-vagant,
In, written	Into, on, not,	In-quisitor,
Ig, il, im, and ir,		Ig-noble &c.
Inter,	Between,	Inter-rupt,
	Among,	Inter-mix,
Per,	Through,	Per-spicious,
	Thoroughly,	Perfect,
Pre,	Before,	Pre-lude,
	Over,	Pre-dominant,
	Above,	Pre-ference,
Preter,	Beyond,	Preter-natural,
Pro, Latin,	Forward,	Pro-pel,
<i>πρῶτος</i> Greek,		
Post,	After,	Post-poner,
Re,	Back,	Re-admit,
Semi, demi, and	Again,	Re-call,
Hemi,	Half,	Semi-circle, demi-god
		Hemi-sphere,
{ Sub,	Under,	{ Sub-scribe,
{ Sup,	After,	{ Sub-sequent,
		{ Sup-press,
Subter,		Subterfuge,
Super,	Above,	Super-eminent,
Trans,	Over,	Trans-ient,
	Through,	Trans-act,
	Elsewhere,	Trans-migrate,
	Differently,	Trans-form.

## THE PREFIXES FROM THE GREEK, ARE

Anti,	Against,	Anti-christ,
Dis, written Di,	About, i. e. in several directions,	Dis-solve,
from Greek Δ,		
"In two parts."	From,	Di-mension,
"Separately,"		Di-vest,
	Not,	Dis-own,
Para,	On one side,	Para-phrase.

## THE PREFIXES FROM THE SAXON, &amp;c.

Mis,	Ill,	Mis-apply,
Over,		Over-flow,
With,	From, back, away,	With-draw,
	Against,	With-stand,
Un, Saxon "un" or		
"on" same as Latin 'in'	Not,	Un-grateful,
En,	Force of a verb "to make,"	
	Force of a verb,	En-able;
Be,		Be-calm,
Out, Saxon 'ut,'	{ Over,	{ Out-bid,
	{ Beyond,	{ Outlive.

The affixes or terminations next claim our attention.

AFFIXES, &c.		
En. Saxon.	Verbal term.	SIGNIFICATION.
From	Comes verb,	Force, energy,
n. height, S. hihth, elevation,	Height-en,	
a. Dark, S. deorc, without light,	Dark-en,	
a. Less,	Less-en,	
a. Hard, S. heard, firm,	Hard-en,	
Ate,		To make or to act,
n. Person,	Verb personate,	
n. Alien,	Verb alienate,	
n. Assassin,	Verb assassinate,	

From this last affix, we derive a series of others, "ant," "ory," "acy," "ation," "ive," as from 'operate,' come operant, operation, &c.

Ize or Ise,	From Greek ἵζω	To make.
n. Apology,	v. ize,	
a. Equal,	v. ize,	
n. Author,	v. ize,	

Hence, *apologist*, pers. n. and from other words of similar termination, the neuter noun in "ism," as *baptism*.

Ify or fy,		To make,
a. Just	v. ify,	
n. Sign	v. ify,	

#### ADJECTIVE AFFIXES FROM THE LATIN.

Ant, Latin,	"ans,"	Equivalent to the Eng. ing,
Abundant,	abounding,	
Attendant,	attending,	
Pleasant,	pleasing,	
Ent,	Latin "ens,"	English ing.
Adherent,	adhering,	
Provident,	providing.	
Ous,	us, or osus,	having, full,
a. Famous,	Latin, <i>famosus</i> ,	
a. Ruinous,	Latin, <i>ruinosus</i> ,	

Similar to Saxon affix *wise*, (manner) as *rightwise* for righteous from the Latin *rectus*.

An, Latin "anus,"		Belonging to.
n. Europe,	- an,	
n. Republic,	- an,	
Ine, Latin "inus,"		Do.

n. Adamant,	ine,	
n. Serpent,	ine.	
Ar.		Do.
n. Angle,	angular,	
n. Circle,	circular,	
n. Oracle,	oracular,	

The *u* of the Latin is preserved in these derivatives.

Ary,		Belonging to,
n. Custom,	ary,	
n. Honor,	ary'	
Ory,		Do.
Contradict,	ory,	
n. Promise,	ory,	Omitting the 'e' final.

Adjectives of this kind are said to be uniformly formed from English or Latin pers. nouns in "or," by adding "y."

Ablé, Latin, 'Habilis'  
fit or proper for  
wearing, &c.

*That can bear or suf-  
fer, or receive the  
thing expressed by  
the original word.*

v. Pay,	able,	Which may be.
v. Commend,	able,	Worthy to be.

Ible, is merely a variation of the preceding, as, 'sensible,' that can feel or perceive, "forcible," that can force, "responsible," that can answer for any thing.

Ile, an abbreviation for ibile, annexed to only one strictly English word.

v. Project,	ile,	
Ic,		Belonging to,
n. Hero,	ic,	
n. Seraph,	ic,	
Al.		Do.
n. Brute,	al, omitting 'e' final,	
n. Nature,	al, do.	
Ical,		Do.
n. Democrat,	ical,	
n. Method,	ical,	
Ive,		That can do the thing expressed by the original word.
v. Instruct,	ive,	
v. Offend, ("d" be- comes "s,")	ive,	
v. Express,	ive,	
Ful,		Abundance.
n. Art,	ful,	
n. Care,	ful,	



Ish, S. isc.		Likeness, tendency to
a. White,	ish,	
Some,		Nearly similar,
v. Tire,	some,	Somewhat tiring,
Most,		Similar,
ad. Hindmost,		
ad. Foremost,		
Ward,	S. Wardian to look,	In the direction of, looking towards.
For,	Gr. <i>παρεω</i> and S. ward.	
East,	ward,	
West,	ward,	
Ly.	abbreviation of like,	
n. Beggar,	ly or like,	
n. State,	ly or like,	

Y, expresses plenty of that of which the primitive is the name.

n. Worth,	S. weorth, value,	- y,
n. Wealth,	S. welga, riches,	- y,

### NEGATIVE ADJECTIVES.

There are two forms of conveying the idea of negation. The first, the prefix "un" or "in" has been explained. The other is *less*, from Saxon læs, signifying want, and is the imperative of the verb lessan, to diminish.

n. Care	less,
v. Cease	less,

### TERMINATION OF THE PERSONAL NOUN.

Er, from Latin 'vir.' a man, person. This is the German pron. of the third person answering to our "he."

v. Accuse	er,	Person,
v. Sell	er,	
Ar, a variation of er,		Do.
Liar, from S. Lig, a falsehood,		
Or, Lat. term of same		Do.
v. Collect	or,	
v. Direct	or,	
Ary, referable to the foregoing		Do.
a. Adverse	ary,	
n. Mission	ary,	
Eer, a variation of "er"		Do.
n. Auction	eer,	

An, one of the signs of the possessive case in the Saxon. "He that is of," or "belonging to."

n. Republic	an,	
n. Grammar	i-an,	One who knows or professes to know grammar.
n. Theology	i-an,	

Ant, and ent; these have been noticed as adjectives. When used as nouns, they are always *personal*.

v. Assail	ant,	Do.
v. Attend	ant,	
v. Adhere	ent,	
Ist, from Greek ize,		
n. Baptist from bap- tize,		
n. Colonist, from co- lonize,		
Ite, indicates per- sonal noun.		
v. Favor	ite,	{ Perhaps analagous to ist.
n. Canaan	ite,	

Ard, from German, signifying, "nature," "temperament," or "disposition." In this sense it forms the termination of several of our personal nouns.

a. Drunk, from Saxon	
Drincan to swallow,	ard,
v. Dote	ard,

Ster, P. N, intended to express some *act*, or profession.

v. Game, from S. gamian,	
to sport,	ster,
n. Song, from S. song,	
what is sung,	ster,

#### TERMINATION OF NEUTER NOUN.

There are two senses in which these terminations are employed.

1. That, of the thing done, or the result of the verb; particularly when the noun is derived immediately from the verb.

v. Command	ment, from Latin mentum,
v. Amend	ment,

2. Quality, state or condition, where the neuter noun comes from an adjective.

a. Pious	n. ety,
a. Pure	n. ity,

Observe then,

Ment,	Latin "mentum,"	Thing done.
v. Atone	n. ment,	
v. Pay,	n. ment,	
Mony,		State of being, quality,

Matrimony	state of being married	
Parsimony	quality implied in parsimonious,	
Acrimony	Do.	Acrimonious,
Ity Latin 'itas'		Do.
a. Rapid	n. ity,	
a. Solid	n. ity,	
Ty		Do.
a. Casual	n. ty,	
a. Certain	n. ty,	

Ation, ition, tion, sion, ion; are all derived from the Latin, all have the same meaning, viz: "act of verb, or doing."

v. Defame	n. ation,
v. Demolish	n. tion,
v. Attend	n. tion,
v. Extend	n. sion, &c.

Ance, ence, ancy, ency; from adj. in ant and ent. These again are of Latin origin, and imply state of being.

a. Discordant	n. ancy,
a. Abundant	n. ance,
a. Obedient	n. ence,
a. Insolvent	n. ency,

Ice, sometimes equivalent to Latin "itium." Thing done.

v. Serve	n. ice,	
v. Devise, Latin de		
and video,	n. ice,	
Ude, tude or itude		state or condition of being,
a. Long	n. itude,	

These words are mostly, if not entirely of Latin origin, and involve a Latin adj. with a termination, "tudo," implying quality.

a. Gratus	n. gratitudo	Eng. gratitude.
a. Multus	n. multitudo	Eng. multitude.

Ure, nouns of this class are chiefly used to express contradistinction to the personal noun in 'er' or 'or.'

n. p. Composer	n. ure,
n. p. Creator	n. ure,

The idea of "quality," "condition," and "thing done," seems also involved. — Thus, "composure," is a quality or condition of the mind, produced by the person or agent who composes. "Creature" is the result of the act of the Creator.

Ism,		State of being,
n. Fanatic	n. ism	
n. Republican	n. ism	
Age	French termination,	State of being or doing
v. Dote	n. age	

v. Coin	n. age	
Head	S. heafod	Forepart, top,

The nature of abstract or collective nouns, renders the addition of this syllable natural.

n. God	n. head,
Hood	similar to head, as
n. Man	n. hood,
n. Sister	n. hood,
n. Brother	n. hood,

Ship, seems to mean the same as head or office.

n. Son	n. ship,
n. Partner	n. ship,

Ness, Saxon nesse, 'is,' Latin esse, state of being.

a. Hard	n. ness	(is hard,)
a. Careful	n. ness	(is careful,)

*Dom*, is probably from Latin domus, a house, and is similar to head, hood, ship, &c.

n. King	n. dom,
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T, is the termination of many English nouns formed from verbs, — thing done.

v. Join	n. joint,	
v. Give	n. gift,	S. gifan to bestow,

Th, variation of pass, part. "h" being added, part, healed, n. health.

Ing, participial termination, implying act.

V. Write, part. writing, n. writing, act done.

R. and re. These in some of the Northern languages, are signs of the possessive case. Their sense as terminations of the neuter noun will be, 'that which is of,' or 'belonging to,' as v. pray, n. er; either person who prays, or petition presented.

Ry, a variation of R. and Re. Same as above.

a. Brave	n. ry
Y	Similar to last,
n. Beggar	n. y,

#### ADVERBIAL TERMINATIONS.

Ly		Like or manner.
a. Useful	ly i. e. like,	
Ward	S. Wardian, to look,	In the direction of
Back	ward,	
On	ward,	

Now, the Latin and Greek Languages, may be taught on the very same principle as the English. A short table of Latin terminations is here given in order to illustrate this position.



Let us examine for instance SUBSTANTIVES of more than two syllables, and DERIVATIVE SUBSTANTIVES.

*Derivative substantives* in Latin are formed from nouns or verbs.

Substantives derived from nouns, end in

- |                      |   |                          |
|----------------------|---|--------------------------|
| 1 — 'ia' 'iæ'        | } | fem. signifying quality. |
| 2 — 'tia' 'tiæ'      |   |                          |
| 3 — 'tas' 'tatis'    |   |                          |
| 4 — 'tudo' 'tudinis' |   |                          |
1. Ignav-ia, from ignavus, idle, idleness.
  2. Pestilen-tia; from pestilens, destructive, pestilence.
  3. Æqui-tas; from æquus, even, evenness.
  4. Multi-tudo; from multus, many, multitude.

Substantives derived from *verbs* are called verbal substantives: They end in,

- |  |   |                              |
|--|---|------------------------------|
| 1. 'tus' 'ti' masc. signifying person. | } | neut. signifying thing done. |
| 2. 'tum' 'ti'                          |   |                              |
| 3. 'mentum' 'menti'                    |   |                              |
| 4. 'men' 'minis'                       |   |                              |
- |                              |   |             |
|------------------------------|---|-------------|
| 5. 'tor' or 'sor' oris masc. | } | Doer.       |
| 6. 'trix' 'tricis' fem.      |   |             |
| 7. 'tio' or 'sio' 'onis'     | } | Fem. doing. |
| 8. 'tura' or 'sura' 'uræ'    |   |             |
| 9. 'tus' or 'sus' 'us' masc. |   |             |
10. 'sa' 'sæ'
  11. 'trum' 'tri' signifies instrument.

#### EXAMPLES.

1. Legatus, from Lego, to depute, ambassador.
2. Factum; from Facio, to do, deed.
3. Monumentum; from Moneo, to admonish, monument.
4. Carmen; from Cano, to sing, song.
5. Doctor; from Doceo, to teach, teacher.
6. Tonsor; from Tondeo, to shave, barber.
7. Nutrix; from Nutrio, to nourish, nurse.
8. Cogitatio; from Cogito, to think, thought.
9. Agricultura; from Ager, field and colo, to till, agriculture.
10. Actus; from Ago, to act, the driving; see Ovid, Fast. 1, 323.
11. Aratrum; from Aro, to plough, plough.

Tables of adjectives might with ease be formed. The principle however, is here sufficiently developed, and I shall content myself with merely again observing, that the Greek is susceptible of an arrangement exactly similar to that exhibited in the English and Latin—and that the three languages, viz: Latin, Greek, and English, may be, and have been successfully and thoroughly taught in *juxtaposition*, the one throwing light upon the other—and resulting in a gradual but astonishing progression of mental power.

It only remains that a few remarks be offered on the last head of our subject, viz.

3. The simple or elementary rules of construction, involved in the synthetical arrangement of words in *sentences*; and deducible from the technicalities of grammar, and the analysis and synthesis of words.

The preceding pages have been devoted to a review of the properties—the variations—the structure and the modifications of the various parts of speech, and of the method by which words are resolved into their elementary parts, and again organized by synthetical arrangement, so as to express every variety of idea and shade of thought.

In the course of our investigation certain principles have been evolved which constitute

### “THE ELEMENTARY RULES OF SYNTAX.”

The exhibition of these rules in the terms which have already been elucidated, must, of course, render them more simple and intelligible; and when it is found, that but a few fourteen short rules are required to account for the construction of the English, Greek and Latin tongues, and that in all the three languages, these rules are expressed in *nearly* the same words, and arranged in the same order, many of the difficulties which surround this part of the subject will surely vanish.

To these rules, then, as they arise in consecutive order, and as applicable to English, Latin and Greek, our attention will be directed.

The first that occurs is universal.

#### 1.

A verb agrees with its nominative case in number and person.

#### 2.

An adjective agrees with its substantive, in gender, in number, and in case.

#### 3.

The active verb has its agent in the nominative; and its object, in English, in the objective; in Latin and Greek, in the accusative, governed by it.

## 4.

The passive verb has its object in the nominative; and its agent, in English, governed by the preposition "by,"—in Latin in the ablative, governed by the preposition "a," or "ab," and in Greek, in the genitive, governed by the preposition *υπο*.

## 5.

The nominative names the *agent* of the active verb; the *object* of the passive verb; and the *subject* of the neuter verb.

## 6.

The genitive or possessive case, is the case of the producer or possessor. In English and Latin it generally depends on the thing produced or possessed: in Greek it either depends upon the thing produced or possessed, or it is governed by a preposition.

## 7.

The dative is the case of the receiver. In Latin, it either depends on some verb or adjective which implies gain or loss. In Greek it has the same government, or else it is governed by a preposition. In English it is generally supplied by the preposition "to," or "for."

## 8.

The accusative of the Latin and Greek, is either the object of the active verb; or, it comes before the infinitive verb; or it is governed by a preposition. The objective of the English, is either the object of the active verb; or it is governed by a preposition.

## 9.

The vocative is the case of the person *spoken to*; hence nouns of this case are always of the second person.

## 10.

The ablative of the Latin is a case governed by some preposition: in Greek it is superseded by the use of the dative, and by the genitive, when used as an agent, with a preposition. In English it is supplied by the preposition "by," "with," &c.

## 11.

A verb of the indicative mood either asserts or denies; or it is used in asking a question.

## 12.

A verb of the subjunctive mood is used in sentences subjoined to, or dependent on, another sentence. The dependent sentence has generally some conjunction, or relative set before it.

## 13.

A verb of the imperative mood commands.

## 14.

An infinitive verb is used, in Latin and English, as a noun of the neuter gender. In Greek it is so used in *all* the cases of a noun. It is generally either the nominative to a verb, or the accusative or objective following it. In Latin and Greek, if a noun come before the infinitive verb, that noun will be in the accusative case.

Such, then, are some of the rules deducible from a correct knowledge of grammatical terms. It is true there may be some idiomatic forms of expression for which they do not account: but *generally*, every sentence is reducible, in the hands of an intelligent teacher, to one or other of them. They lie at the root of the construction of *all* languages.

To many, a knowledge of Greek and Latin, it has been said, is unnecessary. This, as a general position, may be true. For my own part, I would confine *the more advanced branches* of classical studies to those, whose taste, fortune or profession in life leads or requires them to pursue them. But I am fully satisfied from experience that a thorough course of English can best be given, through the medium of Greek and Latin; and that to those whose taste or whose talents induce and enable them to enter the higher walks of classical literature, the principles laid down will prove a short, safe and easy guide. Let such, then, press forward, and they will find, as has ever been found, that the languages of Greece and Rome, will amply repay them for their most sedulous attention; they will discover



a rich and splendid mine of “sublime and elegant poetry — of refined yet nervous eloquence — of wit, brilliant, pointed and ingenious — united with profound and just views on law, criticism and philosophy, — and they will find all these treasures too, embodied and concentrated in language, at once rich, discriminative, and refined.” In a word, I believe, I hazard nothing, in pronouncing the Greek and Latin languages to contain the germ of all in thought and expression, that is grand, sublime and beautiful.

## NOTES

TO PROFESSOR HOPWOOD'S LECTURE ON TEACHING LANGUAGES.

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SEE PAGE 257.

*Analysis*, from the Greek *ἄνω* implying "separation," and *λυω* "to loose," "to dissolve." "The separation of any compound body into the parts of which it is formed."

SEE PAGE 257.

*Synthesis*, from the Greek *σύν* 'together,' and *τιθεμι* 'to put or place.' 'The act of combining.' 'The act of bringing simple ideas into complication,' *opposed* to analysis.

SEE PAGE 258.

*Diphthong*, from the Greek *δις* implying 'two-fold,' 'double,' and *φθογγος* 'an effort of the voice,' 'an articulate sound.'

*Mute*, The anglicized form of the Latin 'mutus,' 'dumb,' 'silent,' 'mute.' Let the reader attempt to give utterance to the character 'b' alone, without the combination of any vowel, and he will find that the compression of the lips will entirely prevent the emission of sound. The same kind of experiment may be tried with the rest 'p' 'd' 't' &c. and with a similar result; hence, considered in themselves, these characters are properly termed 'mutes,' 'silent letters.'

SEE PAGE 258.

*Semivowel*, from Latin *semis* 'half,' and *vocalis*, sc. *litera*, "a vowel." 'A half-vowel' or 'half-sound.'

*Liquid*, from Latin *liquidus*, 'fluid,' which is from verb *liquor*, 'to melt;' hence, the correctness and force of the explanation given in the text.

*Apostrophe*, from Greek *ἀποστρέφω* which is from *ἀπο* 'from,' and *στρέφω* 'to turn.' The original compound Greek verb, has obviously the sense of 'withdrawing;' hence, the term *apostrophe* has been adopted as the name of that symbol which is used to mark the elision, removal, or omission of something.

*Syllable*, from Greek *συλλαβή* lit. 'a taking together,' of a certain number of letters, from *σύν* 'together,' and *λαμβάνω* the obsolete form of *λαμβάνω* 'to take.'

*Monosyllable*, from Greek *μόνος* 'one' and *συλλαβή* 'a syllable.'

SEE PAGE 258.

*Dis, Tri, Poly, Syllable*, from Greek Δις 'double,' Τρις 'treble;' πολλοί 'many;' and συλλαβή.

*Noun*, from Latin nomen, 'a name;' nomen again is derived from Latin nosco, 'to know;' the term 'noun,' therefore is the 'name,' by which any person place, or thing, is 'known.'

*Substantive*, that is substantial; betokening real existence; from Latin substo, 'to stand still,' 'to stand one's ground,' 'to bear up.'

SEE PAGE 259.

*Gender*, from the Latin genus, 'a kind,' 'a general term which comprehends several *species* or *sorts*.'

*Masculine*, from Latin mas, or masculus, 'the male of any creature.'

*Feminine*, from Latin femina, 'a woman,' 'the female in all animals.'

*Neuter*, Latin neuter, 'neither the one nor the other.' This term does not properly denote a *third* and a distinct gender; it merely expresses the idea, that all English substantives which are not names of animals, are *neither masculine* nor *feminine*. This, at least, is the *general* rule. The few exceptions that occur, may be found in any grammar.

*Number*, from Latin, numerus; 'a number.'

*Singular*, from Latin singularis; 'single,' 'only one.'

*Plural*, from Latin plures; 'more' 'several.'

SEE PAGE 259.

*Case*, from Latin casus, 'a fall;' a term in grammar intended to convey the idea of a variation in nouns, either with respect to termination or position. Although English substantives have only *one variation* in case as regards termination, it must be kept in mind that they have *three variations* as regards *position*, viz. the *nominative* which names the noun that precedes, and the *objective* which follows the verb, and the

*Genitive*, Latin, genitivus; implying production, or

*Possessive*, implying possession. See Rule 6.

SEE PAGE 259.

*Adjective*, Lat. 'ad,' to, and 'jacio,' add. It ought here to be remarked, that the adjective, in English, has *no variation* in gender, number, or case. The application of the second rule, therefore, strictly speaking, belongs to the Latin and Greek.

SEE PAGE 259.

*Pronoun*, Latin 'pronomēn' 'pro' for, or 'instead of' and 'nomen'  
a noun or name.

SEE PAGE 259.

'*Verb*,' Latin 'verbum.' *The word.*

*Mood*, Latin 'modus' a manner.

*Tense*, Latin 'tempus' time.

*Active*, Latin 'ago' to act, 'that can do.'

*Passive*, Latin 'patior' to suffer, 'that can suffer.'

SEE PAGE 260.

*Preposition*, Latin 'præpono' to place before.

*Adverb*, Latin 'ad' to, and 'verbum.'

*Conjunction*, Latin 'conjungo' to join together, to unite.





## XI.—ANNUAL REPORT

OF THE LOCAL EXECUTIVE COMMITTEE OF THE COLLEGE OF  
TEACHERS, MADE TO THE CONVENTION OF 1834.

During the recess of the College of Teachers certain duties devolve upon its Local Executive Committee, and it is now their object respectfully to report to this convention, the manner in which they have fulfilled these and other duties to which the last session gave rise.

In conformity with the views of the College, a circular was addressed to the several Boards of Directors in each state here represented, and to others who might feel interested, urging the advantages to be derived from the establishment of state institutions for the preparation of teachers, to the exercise of their profession.

Only one may be considered as having acted upon the suggestion — although institutions for similar purposes, and societies in connexion with the College, have been formed in different parts of the western country. The Directory of Ohio called a meeting which appointed a committee to draft the outline of a constitution for the institution designed.

The board thought it advisable afterwards to call in the aid of the Local Executive Committee, and the central Education Committee which had been formed, on the last evening's sitting of the College for purposes which they will probably more fully explain than it is the province of this committee to do.

With the concurrence of the two committees, a petition was presented to the legislature of the state of Ohio, praying that an institution might be chartered, with collegiate privileges, under the style of the "Teachers' Institute." This has been done, and it is intended to go into operation as soon as it can be effected with a prospect of permanency. And here your committee would again press upon your notice the advantages to be derived from similar institutions in each state. No change can be expected in the state of education, until those who intend to engage in the work, feel the necessity and have the means of preparing themselves for the profession of a teacher.

Your committee in connexion with the above suggestion, seized the opportunity whilst a large and respectable convention of persons friendly to the cause, was convened at Lexington, Ky. to place before the members a plan of a general association of all who felt an interest in the promotion of education in the west.

Adverse causes have hitherto retarded the prosecution of the design, until more favorable circumstances, and the present opportunity should

make it advisable to hold up the plan anew for consideration. Since such an association was broached in the west, the east has taken up the matter, and we rejoice to find that a respectable association, under the title of the "American School Society," has commenced in Boston. But your committee would respectfully suggest, that there exists no reason why a similar one should not be formed in the west. The distance, the views, the feelings of our eastern border states, compared with those of the western, seem to render it expedient.

The population of the Valley of the Mississippi has acquired, even now, a character so permanently moulded, as to refuse the stamp of any other.

In commerce and the arts requisite to life, we are acknowledged to be no longer accessaries, but principals; and why not endeavor to become the same in science and literature? It is therefore especially urged upon this convention, and upon those who have met with us, that an association, be now entered into, including as members literary persons, such as are friendly to the cause of education in the west, and the College of Teachers as a component part, upon such a plan as will ensure a wider sphere of operation, than our present institution; enlist the feelings of the intelligent and influential in society; and make itself felt throughout our valley.

Although frequent demands have been made for information respecting the state of education in the west, yet the scanty accounts which have been forwarded, do not afford any thing more than is already before the public. From the few reports made to your committee upon the subject, may be gleaned the following facts:—That there exists a great and lamentable apathy among the mass of the community with respect to education. That where there is some effort making to educate their children, the parsimonious spirit by which they are governed forbids their attaining others than incompetent teachers, and that thus the narrow views entertained, of the importance of education, on the one hand, and the incompetency of those who pretend to impart it on the other, are re-acting upon both, to such an extent, as to draw around the community a vicious circle which nothing but a strong and decided effort can break.

In one county town there is maintained but a single school of fifty pupils at from \$1,50, to \$2,00 each, per quarter. In the entire county, there are only eight which are attended regularly throughout the year.

It will be encouraging, however, to learn, that there are some exceptions to this state of things. Several schools of a high character have been established within a short period in this valley. And your committee have reason to believe that the efforts which have been made to call the public attention to the subject of education has not been altogether in vain.

It is understood that the trustees of the common schools of Cincinnati, will furnish some useful information,\* to this convention with respect to education in this place and we would not wish to anticipate any thing from that source.

Whilst decided efforts are making, in the east, by means of premium essays on the subject of education, your committee would respectfully suggest that the subject be brought before the legislatures of our western states, in such a light as to induce them to propose suitable rewards, for the best essays on questions connected with education in the Valley of the Mississippi, such as the best systems of instruction adapted to the west? What would be the best mode of remedying the present evils and of supplying efficient teachers?

It has been advised that an effort be made to establish a periodical devoted to education. Whether the proper juncture of circumstances has yet arrived to render the attempt a feasible one, remains for this body to decide.

Your committee would respectfully request that funds be raised to defray the expenses of the past year and those which will be incurred in the present. The amount of annual contributions hitherto received as will appear from the treasurer's account, has fallen far short of the actual expenses of the College, and the demands against it, are such as call imperatively for liquidation.

ALBERT PICKET, SEN. Chairman,	}	<i>Local Executive Committee.</i>
THOMAS H. QUINAN, Secretary,		
A. KINMONT.		
DAVID L. TALBOTT.		

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\* See Mr. Symmes' communication.





## XII.—EMULATION.

REPORT OF THOMAS H. QUINAN, ON THE QUESTION; HAS EMULATION AS A MOTIVE IN EDUCATION A FAVORABLE, OR UNFAVORABLE TENDENCY?

Whilst there exists so much sensitiveness to the examination of the question, whether the emulative system as now in general practice, is a proper source whence motives to exertion in learning should be drawn; and sufficient time has not yet elapsed, to test the possibility of carrying on the business of education without it; the writer of this feels some reluctance in entering his dissent from the views which govern his colleagues.

But if all, or indeed any of the evils exist, which are attributed to this system, those whose office and influence enable them so largely to mould the character of society, should feel it their duty to examine the grounds upon which they adopt it as an auxiliary to instruction, and give *both* sides of the subject that fair and impartial attention which its importance demands. For if the use of such motives be justifiable from the strict analogy which they bear to the proper moral ones by which mankind should be governed under other circumstances; or if the system be accompanied only by those imperfections to which all human institutions are liable—then a candid examination can only place its merits in a clearer light. But on the contrary, should it be found that the evils arising from its use far outweigh the good; that the best affections of our nature are sacrificed to this all-absorbing principle; and that it does not even answer the end proposed by its abettors—it is high time that so baneful a mode of producing mental exertion, should be banished from our institutions of learning.

It shall be the object, therefore, of this report, to enter upon the examination of the question, as thus presented. Nothing now will be said of a *modified* application of the system: it is principally against emulation, connected as it usually is, with *visible rewards*, to the setting aside of *higher* and *nobler* motives; that the following remarks shall be directed. In short, is the emulative system as generally practised, productive of good or of evil results?

Nor is it intended to notice any arguments advanced in its support, drawn from the imperfections of our nature. This mode of treating the subject must be considered as unfair: for what enormities might not be sanctioned upon such grounds! Neither will the plea of expediency for its use as urged by some, be permitted to enter into this investigation: it is interwoven say they, with the frame work of

society. Our fathers were urged on to noble exertion by such motives—we have been taught under its influence, and it would now be impossible to eradicate it, or find a substitute. If such arguments had weighed with the first movers in any of the great questions of religious or civil improvement which have agitated men from time to time, *we* might now be groping in the shades of monkish ignorance and superstition, or cringing beneath the lash of some crowned despot.

Emulation, as explained by different writers, admits of various meanings, but so slight are the shades of difference between them, that they may be resolved into this general definition—"a principle of action or desire to excel others from the gratification which arises from success." Those who are acquainted with it as a motive in education, will have no difficulty in admitting the correctness of the definition. In this sense it has been used by president Lindsley of the university at Nashville; Mr. Hall in his *Lectures to Teachers*; Babington, in his *Treatise on Practical Education*; Madam De Stael in her remarks on Pestalozzi's school; and Miss Beecher in an article "on the Best Motives in Education," describes the principle as used in schools to be, "a method of exciting others to exertion by rewards and punishments, based upon comparative excellence." So we are to understand Pestalozzi, Fellenbergh, and others who have written upon this subject.

There is another sense of the term as used in the scriptures which bears no resemblance to the principle as above explained. An attempt however has been made to confound the two, and some writers favorable to the use of emulation as a motive in education, have endeavored to support their opinions by arguments drawn from this sacred source. The passages brought forward for this purpose are principally found in the writings of St. Paul, where he uses the words zeal, provoke, emulate, etc., as motives to christian effort; but when pursued to the original, they will be found in their generic sense, simply to mean to excite, to stir up, &c.; and in no instance have they reference to the desire to excel others for the pleasure or the profit that may arise from success, as the term emulation is generally used.\* It would indeed seem strange, that the apostle who has placed the standard of religious perfection nothing short of Heaven itself, should so far forget himself, as to hold up as a fit object of imitation, a frail being like ourselves.

It must be admitted, however, that the desire of superiority for the mere pleasure which arises from it, is indeed but too extensively the sole principle which impels men to action. From the child who occupies the same class-seat with another youthful competitor, to the most elevated stations in society, we discover its effects; and in the medal

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\* See Professor Stewart, in No. for October 1832, of the *Annals of Education*.

suspended around the youthful aspirant's neck, to the premium cup, parchments and titles of distinction of older children, we often see the reward for which they toiled. But does it follow from its prevalence, that the principle is a correct one? or that none are actuated by higher motives?

It is a libel upon mankind to class as one, that propensity which looks only to successful rivalry for its pleasure; and that feeling which cares not whether he who possesses it be the example to lead others to good, or whether some purer light shine first upon the path he would pursue. As well might we say that the rich golden ore which traverses in the bosom of the earth side by side with some baser metal, are one, because found in the same vein. To imitate a good example is one thing; but to rival and excel others is another. The former concedes the superiority to that which is the object of imitation, and of course cannot run counter to the feelings and motives of those who may be engaged in the contest: the latter in its very outset supposes the depression of all that may be opposed to it, and further zeal or exertion ceases the moment this is attained: for superiority is its sole aim, and must in all cases be opposed to the views and interests of others; because the object sought is a limited one, ceases with the attainment, and is confined to the successful rival.

In our common schools, where the desire of surpassing others for the sake of mere superiority, and the benefits arising from it, is brought systematically into action, the reward of exertion is usually precedence in class, gold or silver medals, books, money, to be brought forward at an examination or exhibition, for they are synonymous terms, and to have the successful pupils' names announced to those who may attend those raree-shows, to be gratified or mortified, as the case may be. Should the place of learning be one of a higher grade, degrees, diplomas, and a higher niche in the temple of fame, are substituted for the toys of youth. It is true that exceptions may be found of those who have been impelled to exertion, by higher motive than the desire to surpass; others but the very fact of these having been noticed as exceptions, shows that the general operation of the system, is to produce all the results with which it is charged.

Doctor Abercrombie in his valuable work, on the Philosophy of the Moral Feelings, says: "Emulation is a propensity of extensive influence, and not easily confined within the bounds of correct principle. It is apt to lead to undue means, for the accomplishment of its object; and every real or imagined failure tends to excite hatred and envy. Hence, it requires the most careful regulation, and when much encouraged in the young, is not free from the danger of encouraging malignant passions." President Dwight, remarks that, "the love of superiority is the most remarkable exercise of covetousness; and



united with the discontentment and envy, by which it is regularly accompanied, appears to constitute the principal corruption of the human mind."

But it is unnecessary to multiply quotations to show, that all whose writings on this subject bear the stamp of common sense, agree in describing the desire of superiority or emulation as a dangerous principle, and not that which should form the prime-spring of human actions.

There is, however, another mode attempted, besides that to which allusion has been made, of engrafting the emulative system upon that great stock of motives and desires which constitute our being here. Man is supposed to be governed solely in his own conduct, and in his approbation of what is good in others, by a selfish motive. All that he does it is said, has but his own immediate good in view; and however chameleon like, his selfishness may assume the hue of disinterested motive, it is but the same when brought to the light of reason. This theory has ever had its promoters; but from the time of Hobbes, its modern advocate, to the present, it has been as ably refuted by a Butler, a Brown and a Chalmers, and it is high time that it should be forever consigned to the shades of infidelity whence it sprung. Virtuous conduct, and the desire to do good to others, do indeed constitute the only happiness worth seeking, even on account of their intrinsic value; and these desires when carried into effect, reflect back the blessings they impart, with interest to the bosom of the agent. But short sighted must that reasoning be, which cannot discover that the *generous* desire must exist before the gratification arising from its exercise; and which, in this system of morals, places the *effect* for the cause. Nor are we impelled solely to the performance of virtuous deeds, because we hope either mediately or immediately to be the gainers. An appeal to our own experience will in some measure, enable us to detect the fallacy of the system: for is not the pleasure we derive from an act of generosity, much diminished if we should discover that we have been actuated by a selfish feeling?

Again it is said by an individual whose opinion on this or any other subject, has much weight with all who know him, that the emulative system as it now exists, is justifiable on the ground, that young persons cannot be successfully aroused to mental exertion, by any other stimuli, than physical ones, or such as are addressed through the senses. This argument is defective in three points; First, it assumes the fact, that young persons are insensible to any other motive, than that which arises from the application of physical stimuli, in the shape of medals, money, precedence of their companions, indulgence of appetite; and entirely puts out of view, that children are accountable beings, and as such, capable of comprehending argu-

ments addressed to their moral disposition. To act upon such a system, we must suppose the voice of conscience to be dead in their breasts; and that like the inmates of a menagerie, their most successful training, depended upon the readiness with which they obeyed the demands of appetite or the calls of ambition. Secondly, it takes for granted that a system of rewards and punishments, such as the present, affords the least injurious incitives to mental exertion. And lastly, by a well known rule in logic; unless the assertion was intended to extend to *all* the motives which would urge forward the youthful aspirant in the path of knowledge; it proves too much, and therefore proves nothing. By parity of reasoning it may be shown, that envy, vanity, and pride, as well as the desire of superiority, are equally laudable means of producing mental exertion; because they may be roused into action by the application of the same exciting causes, through the same fertile channel. And indeed, when the natural lever of the senses is once set in play without the balance weight of moral rectitude, it is difficult to say which of the evil propensities will rise highest in the scale.

But probably enough has been advanced with respect to this part of the investigation, to show that the emulative system bears no analogy, as a principle of action, with the proper motives by which mankind should be governed, that it is *sui generis*, and must stand or fall by its own merits. The further prosecution of the subject shall be applied more directly to the evils arising from its use; and if this part of the question be satisfactorily sustained, it will be found connected with more than its proper alloy of human imperfection; and that the bad results from its application, far outweigh the supposed good to those who are the subjects of it.

All motives to human action are found in the objects with which we are conversant, in the views we take of them, and in the moral responsibility under which we rest. If our views of these be clouded or obscured, or the objects be of a low and grovelling nature, so will be our characters; for debased motives can only arise from unworthy objects. On the contrary, should the circumstances by which we are surrounded, and those which regulate the mind, be high and elevated we rise in proportion, in the scale of our existence. Among the former, must be classed the emulative system. For in the first place, it destroys the harmony which should exist among the moral feelings. It is not sufficient that we are guarded in the motives which govern us in the relations in which we stand to our fellow beings,—that we regulate with scrupulous care our desires and appetites, or that we endeavor to feel the full extent of our responsibility in the sight of Heaven. There is still a deeper inquiry, namely, the harmony or arrangement which these desires should preserve towards each other,

and whether they have their relative and proper influence in the formation of our characters. Now the emulative system is calculated to destroy this harmony. It addresses itself to some one ruling desire, to the entire depression of the rest. Thus, it fosters pride at the expense of that deference to the opinion of others on which is based the feelings of kindness and courtesy in our social intercourse. It cherishes a disposition to envy, jealousy, and strife, against those who may be more successful rivals, incompatible with mutual esteem and benevolence, and loving our neighbors as ourselves. And instead of that spirit of contentment which would render us satisfied with the stations assigned to us under the moral government of God, it substitutes a restless and impatient desire after the means of the happiness and allotments of others, which seldom stops short until it has arraigned Providence for the supposed inequality of his gifts. Have we not often heard those who attend to the early education of their children at home, complain, that on placing their charge under the operation of this system at a public school, their characters become changed for the worse, and the best feelings of their nature supplied by a narrow selfish impulse to action. And in seeking for the moral causes of that reckless and heartless conduct which but too often disgraces the students of our colleges, we do not allow sufficient influence to this system in the formation of their characters.

Again, this system suppresses the laudable desire of moral improvement, inasmuch as its highest object is generally the gratification arising from insolent triumph. The desire of moral improvement when carried into action, recommends itself to all classes in society, and can hardly produce enemies in any; but the claims of superiority and the thirst for praise, seldom fail to raise up dislike in all, who may be forced to bow submission to successful rivalry. Whether we see its effects in the conqueror's bloody triumph, in the excited controversies of men, or in the rivalships of the mimic society of our school rooms, it supposes the sacrifice of the interests, and happiness of those to whom it is opposed. It is a stranger to that calm and pleasure which arise from our being the instruments of diffusing good to others, and the consciousness of acting under higher and more elevated motives.

But the undue cultivation of this principle weakens the exercise of conscience. If the sole object of education be to impart knowledge, and not the means of using it aright, then the question of what are proper motives to induce the young to acquire the amount of information requisite for them, is at once set at rest. But the latter will be hardly asserted at the present day. Such a course of instruction as would cultivate the mind, and leave the heart untouched, would be like richly lading a ship, and then committing her without guide or



helm, to a stormy ocean. The object of education is not only to furnish the young with a knowledge of what they must do, but to call into action such moral dispositions and principles as will strengthen them in the practice of what is right. "The subjugation of the will to the dictates of a higher law, must be endeavored almost in infancy, if we would succeed, and in very little things from the earliest dawning of understanding;" and this can only be effected by a constant reference of every desire and inclination, to the moral standard within. "Let the parent or teacher," says Dymond, "very frequently refer his son or his daughter to their own minds; let him teach them to seek for instruction there." How far the emulative system is calculated to do this, needs hardly be told. In fact it does not pretend to take cognizance of such matters. It leaves the mind to form what principles and rules of conduct it may please, so that the work of intellectual improvement be going on. Is such a system consistent with the depraved and fallen moral condition of mankind? To what purpose has a principle of moral rectitude been given, if, at that season most susceptible of impression, it is permitted to remain dormant, until in after life a more merciful influence shall rouse it into action, when perhaps too late for the victim of such a course, to retrieve the strength over his passions, which he may have lost?

But independent of the injury the moral feelings receive from this system of excitements, it does not answer even the end proposed. What, is it not calculated to call into action every faculty of the mind, to reach the finest fibre of human sensibility that lies hidden within the frame, and bid it vibrate to the calls of ambition? I have taught for years, says one, and can point out living evidences of its utility, in the councils of our country, at the bed-side of suffering and disease, at the bar, in the pulpit, and in those who are the light and ornament of society. But where is the converse of all this? It is to be also found in the living evidences of thousands who might have risen to comparative usefulness, but for the stultifying influence of the same cause; yes, and unhappily in the monuments of those who have found an early grave in consequence of the over excitement it produces. Dr. Beecher remarked, in his address at the commencement of the last session, "that for the ten who survive the application of this principle as a motive in education, fifty (the number might have been increased to as many hundreds) sunk into hopeless and irrecoverable despondency." Some writer on the law of nature, perhaps Blackstone, says: if two shipwrecked individuals should have seized either end of a plank, unequal to the weight of both, that one may push the other off to save himself; but there is no law of self-preservation which permits the person who may differ, perhaps only in mental individuality,



from another, to drive him from the seat of knowledge, and consign him to a death far worse than that of the body.

Again: the injury done to those who are insensible to such a course of excitement, is incalculable. The object of all instruction should be to adapt itself to the mental and physical condition of man, untrammelled by any system, which, like the model of a Chinese shoe, would bring down to the same measure, the mind of the dull and mercurial; the imaginative and systematic; the thoughtful and lively; the sensitive and unfeeling; the retiring and forward; in short, all the variety of character which is usually found within the walls of a place of learning, and often upon the same class-seat. Facts go to show that this cannot be done. Those who have watched the operation of this system, are well aware that after the first fever has worn off, and the pupils find it difficult to arrive at the honors proposed as a reward to their exertions, many sink down into a state of inactivity, and with the inability to outstrip their competitors, lose the inclination to make a further attempt.

With respect to the few who are supposed to gain from such a course, there is cause to fear that even in a literary point of view, we are often deceived. They may be placed among the flippant class so admirably described by a lecturer during last session. They cease to feel the effects of the system, and measure themselves by themselves; they feel satisfied in their own elevation and attainments in school, and can hardly be brought to glance over the new stores of intellectual treasure, their instructor would lay open to view. The reason is evident, they had lost all appetite for the further acquisition of knowledge, because competition had ceased, and there was now no prospect of 'beating.'

There is another injurious effect arising from the injudicious application of the emulative system, which, although commencing in the school-room, extends itself beyond its walls; and one too of which this principle is seldom charged. It is, that it creates, except in the few whose good opinion of themselves renders them insensible to its effects—an awkwardness and diffidence which in a great measure destroy the usefulness of many whose opinions in public would be valuable. The unpleasant feelings which nearly all public speakers undergo in the commencement of their career, arise in a great measure from the agitating effect of rivalry; the fear of not succeeding as well as those who preceded them; or the desire of triumphing. It is a circumstance often remarked, that individuals of that respectable body of people usually termed Quakers, are entirely free from embarrassment, although unaccustomed to public speaking, when called upon for an expression of opinion on subjects of moment, and they have done so with characteristic firmness, clearness, and simplicity. The reason of their being able to do so, is that the youth of that de-

nomination are educated more under an imitative than emulative influence.

But one more from the multitude of evils which present themselves as the result of artificial excitements. Not only do the pupils suffer from their use, but the teacher. The frequency with which he is called upon to decide the trifling difference of who shall sit twelve or fourteen inches to the right or left; who shall be privileged to look down with contempt upon their companions; who has answered a few more words than another to a question proposed; the awarding of medals, books, etc. serve to sour his temper, and make him feel towards his scholars, rather in the light of a severe judge, than that of a humane and intelligent teacher. The few even who might be expected to be grateful to him for the frequency of his decisions in their favor, respect him no longer than while they are successful in their rivalships; and in after life with returning reason, frequently despise all connected with their school-day triumphs.

Here it may be desirable to close the examination of the first part of the subject: namely, the good or evil tendency of the present emulative system of education. If what has been said, be considered satisfactory, it is shown, that from its mode of operation, it cannot be classed among the nobler incitives to virtue and action which should govern moral and responsible beings; and that the attempt to justify its use from its analogy to the prevailing vicious principles by which mankind are too frequently impelled to action, is but evading the question of its evil tendency; and arguing that a propensity must be a correct one, from its known resemblance to those which are generally acknowledged to be wrong. An effort has been made to point out a few from the many ways in which its injurious effects are produced upon the moral dispositions of those subjected to its influence; and from its absorbing character, it should no more be permitted to exercise unbounded sway, than covetousness, or an inordinate desire to rule. And lastly: arguments were adduced in proof of the fact, that the system of excitements, addressing themselves as this does, solely to the senses, does not answer the end proposed by those who use it; inasmuch as it can only urge the pupil to a given point; and when that is attained, leaves him, like those who are addicted to the use of alcohol, in a listless and enfeebled state, until the dose be repeated, and the springs of mental excitement be again roused into action.

If these things be so, are those whose office it is to implant right motives of action in the breasts of the rising generation, justifiable in the use of such a system? Do we perform the part which God has assigned us in the community, when we render our school-rooms but a hot-bed of those seeds of envy, malice, vanity, pride and ambition,

which bourgeon forth in after life? If it be evil at all, it is evil continually, and the awful responsibility rolls itself back upon us in being its promoters. It is the acknowledgment of a lady whose opinion and experience upon this subject is deserving of the greatest respect, "that the emulative system involved evils, but that they were *necessary* evils, such as were always to be expected with whatever is *good*." That person has since found that the system is all *evil*, and abandoned it. — There are others also in this city, of standing as teachers, who have given way to their own convictions of its evil tendency, and relinquished its use. And it is to be hoped that the day is not far distant, when the cultivation of the heart, will not be neglected for that of the mind; when it will be understood that the object of education is to supply moral motives to action as well as knowledge.

With respect to the latter portion of the question "in what way should this system be used as a means?" but little can be said. If what has been stated be admissible, the emulative system as explained, ought not to be brought in as an auxiliary to instruction. But a substitute must be had, say some who would be willing to relinquish the system, if they knew of any means by which its place could be supplied. This is a mistake. When the purpose is to impart right motives to the pupil as well as knowledge, there can be no invariable rule of application: for the former can not be solely conveyed by tasks, lectures, or regularity of system. Were it expedient for the teacher to spend one half of the time usually allotted to school exercises, in the closest application of moral truths, and the cultivation of proper dispositions, whilst the pupil is left to the full influence of the contrary, in the living examples around him, for the balance of the time, the good would be completely neutralized by its opposite.

The most happy results are likely to be found, when the pupil is placed *within* a moral influence, not *under* it. Like the Gracchi, who are said to have inhaled their language with their mother's milk, so should instruction blend with the moral motives which can alone give knowledge its proper direction, and render it valuable.

It is also an error of the present day, to overlook the aid of sympathy in the management of young persons. This is a means which speaks when the tongue is silent. The example, the character, the looks, the life of the teacher, are so many gnomes to aid in the work of instruction. "*Si vis me flere, dolendum est primum ipsi tibi,*" (if you would have me weep, you must be first affected with grief yourself,) is a just observation, and has its foundation in nature.

But who is sufficient for these things? where can the teacher be found who is so faultless as to offer himself as an exemplar? — none. But there is one bright example to which both teacher and pupil may look up; and as in the days of his humanity, "He bid the stormy waves



be still," so now can his divine influence hush the passions of the human breast into order and peace. It is to him alone our children should be directed as their lovely example, and on whom they should rely with unvarying confidence, as always perfect and pure. Does the passion of anger, malice, or envy, choke the seeds of good you would implant in your pupils' breasts, tell them of him who "when reviled, reviled not again," who was "led like a lamb to the slaughter."

Does pride or vanity induce them to look down with contempt upon their companions, point them to the example of the lowly Jesus, who had not where to lay his head. Would you instil into their breasts the spirit of forgiveness, for either real or supposed wrongs, teach them the last prayer of Christ for his enemies: "Father forgive them, for they know not what they do." Go on thus, and in addition to the more direct benefits to be derived from flying to his example for guidance, and to his spirit to enforce the truths you would convey, your pupils will be led to love him whose image is so frequently before their eyes, "and beholding as in a glass, the glory of the Lord, they will be changed into the same image from glory to glory, even as by the spirit of the Lord."

But it will be said that to be prepared to present such motives to the youth in our places of learning, would require the possession of a character not frequently found in our body. It is unhappily so; but let us look well to it, the day is not far distant, when the teacher's moral character will be judged of, by the motives he may adopt in conveying instruction, and not to the amount of knowledge he is prepared to impart; when the law of God shall be his guide, and his example, the measure of his authority.

THOMAS H. QUINAN.

Owing to the withdrawal of Mr. Treusdell from the majority of the committee 'On Emulation,' as will be seen from the following communication, the other two members of the committee being on opposite sides of the question, made separate reports upon that subject.

*Cincinnati, Nov. 15th 1834.*

DEAR SIR:—The liberty I granted you, in a late conversation relative to attaching my name to a report made by you to the College, I deem it expedient, on further consideration, to recall; I do not wish my name to be connected with a report on Emulation.

Respectfully yours,

ARNOLD TREUSDELL.

THOMAS H. QUINAN, Esq.





### XIII.—EMULATION.

#### PROFESSOR THOMAS J. MATTHEWS' REPORT OF THE MINORITY.

GENTLEMEN:—Having been appointed at your meeting of last year, in conjunction with two other individuals, to prepare a report on the propriety of employing the principle of Emulation as a motive by which to stimulate the pupil in the halls of instruction. I had designed to have left the performance of this duty with my coadjutors, confining myself to the execution of another, referred at the same time, to myself alone.

This intention I have been induced by recent circumstances to abandon. I have seen and heard the employment of this principle so frequently and pointedly condemned, both privately and in public, and during the present week on an interesting occasion so decidedly, elaborately and ingeniously held up to public reprobation, that I can no longer refrain from offering those views which I have been led through some reflection and experience to adopt, and which I believe are sanctioned alike by reason, and by revelation.

Much of the opposition to the employment of emulation, has, I believe, risen from onesided, and therefore prejudiced and distorted views, which many well meaning people have been induced to adopt by observing its injudicious use, a case confessedly too frequent among teachers, who having contracted inadequate views of its nature and tendency, have rendered it the cause of much evil, and the object of much odium. It has been so badly managed in the hands of many that, jealousy, envy, contention and hatred have grown out of it, and thus managed, it is unquestionably at war with that love to God and man, which religion teaches as our highest destiny, and our noblest aim. Yet is it necessary thus to employ it; is there no mind instructed by reason, and guided by truth and virtue, that can render it at once the source of energetic mental action, and the leading and sustaining influence of all the benign affections of the soul? I believe there are many such, and most assuredly do I believe, that under their guidance full many a youthful spirit has been taught to unchain itself from the slavery of appetite, to soar above the grovelling propensities of its nature, and to direct its vision to the dazzling splendors of that purity and excellence which beam in glory from the throne of the most high. What is emulation in its best sense but a desire to imitate the excellence we see in others, to equal that excellence—to surpass it? and this, not for the sake of mere pre-eminence, but for the love of excellence itself, united with the wish, the hope to win the esteem of

the virtuous and the wise. And can this sentiment be at variance with the feeling of religious duty? Is it not in fact, in accordance with that feeling, and co-operative in its action? This question deserves an answer, the result of labor, reflection and of calm investigation.

The highest motive that can actuate a christian, is a love for that excellence observable in the attributes of his Maker. Far be it from me to suppose that an humble follower of Jesus, could presume to emulate *that* excellence. Yet what could guide him in his onward march to perfection, where could his affections, tending heavenward, find an object to repose on, if the bright reflection of that excellence as exhibited in the character of the Savior, were not held up as the noblest model on which to form his principles and conduct? In the contemplation of this divine, yet humble character, his love of holiness finds its birth and nourishment, and a sublime conception of all the elements of moral perfection, mingled in harmonious concord, is generated in his soul. A love of excellence becomes the prevailing sentiment of his heart, the moving principle of his actions: the picture of that excellence is continually before him, he presses onward and strives to grasp the object of his fond desires, and strives in vain, 'tis true, yet the very effort purifies his soul, and gradually prepares him for companionship with angels in the mansions of the blest.

Thus emulation urges on the follower of Christ, and is found to be an important agent in effecting his moral renovation. I appeal to revelation for a confirmation of the truth of this statement. Addressing the Gentiles, Paul says, in reference to his countrymen, the Jews, "I say then, have they stumbled that they should fall? God forbid! But rather through their fall, salvation is come unto the Gentiles, *for to provoke them to jealousy*. For I speak unto you Gentiles, I magnify mine office, if by any means *I may provoke to emulation* them which were my flesh, and might save some of them." The skill with which he employs this principle in his efforts to excite the churches to persevere in faith and good works, is worthy of so great a master in the knowledge of the human heart. To the Macedonians he boasts of the readiness of those at Corinth, to contribute for the relief of the necessities of their brethren; while to the Corinthians, he is careful to communicate this boast in order that they may continue to show themselves worthy of it. "I know," says he to them, "the forwardness of your minds, for which I boast of you to them of Macedonia, that Achia was ready a year ago, and your faith hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I have said, ye may be ready; but haply if they of Macedonia come with me, and find you unprepared, we, that we say not ye, should be ashamed in this same confident boast-

ing." Some pretend to tell us that "Paul expressly prescribed emulation as one of the works of the flesh." Emulation in one sense is certainly so, and in that sense he may have properly proscribed it. But this is no proof that he condemns it in any admissible sense of the term, for if so, the condemnation of "wrath" in the same passage may include the prohibition of virtuous indignation, and that of "variance," all honest difference of opinion. This is the evidence of scripture. Will any one then presume to contend, that a principle approved by an Apostle as a motive in christian conduct may not be tolerated in seminaries of instruction? yet such there are, many such, and this preposterous notion seems likely to become one of the numerous humbugs of the day. Thus far I have advocated the employment of this principle in the best sense of the term as defined at the outset; and in this sense there is another application of it, but seldom alluded to in controversies on the subject. I mean that application which may be termed self-emulation. How often do we find both boy and man, when disheartened by the prospect of surrounding difficulties, if haply the recollection of former triumphs flash across his memory, feel his energies restored as if by magic, press forward to the achievements of new triumphs, and at last becoming confident in his strength, acquire that contempt of obstacles (so often magnified in the vision of a timorous nature) which constitutes the essential element in the character of a hero.

There is yet another and inferior sense of the term, viz: that of generous rivalry in which sense I believe the principles may be properly employed under certain restrictions. For the attainment of social order, nature has bound us together by the ties of sympathy, she has also implanted within us, and no doubt for wise purposes, the elements of contention. The opposing principles of emulation and sympathy control the movements of the moral world, as do attraction and repulsion, those of the physical. Should attraction exist alone, the vast globes of the universe would rush together, and the wise purpose for which they were called into existence, would be unfulfilled. But a centrifugal force sets limits to their approach, and causes them to revolve round their central suns, each in its own orbit, and each receiving from that central source a sufficiency of light and power to unfold the countless favors of existence, to clothe its fields with beauty, and to crown its harvests with abundant fruits. So in the moral world; emulation is the centrifugal power which controls the attracting force of sympathy, and their opposing influences preserve the continued and harmonious action of the whole. And what if the numerous satellites that attend the more massy and magnificent orbs of the system, should suffer at times a temporary eclipse? Shall they not shine again? Yes, they shall emerge from the darkness, and glow



with increased brilliancy in a nearer approach to that central fire which is the vivifying principle of the whole.

“Say why was man so eminently rais’d  
Amid the vast creation; why empower’d  
Through life and death, to dart his watchful eye,  
But that the omnipotent might send him forth,  
In sight of angels and immortal mind,  
As on an ample theatre to join,  
In contact with his equals: who shall but  
The task achieve, the course of noble toils,  
By wisdom and by mercy pre-ordain’d?”

Those who imagined that rivalry, must necessarily be attended by jealousy and hatred have a more degraded view of human nature, than any which I have been able to form. It would be strange indeed, if the possession of the noble faculty of reason, and the impress of a godlike image on the soul, could not elevate us above the uncontracted dominion of mere animal passions, mere brute propensities — Superficial observers! Have they never seen a man, have they never seen a boy, compete with another, without hating him? If they have not, their opportunities must have been limited, and they have yet something good to see and learn. I have seen it, and I appeal to all who now hear me, who have been engaged in the instruction of youth, if they have not seen it, frequently seen it; I can truly state it as a matter of common experience with myself, that boys who hourly contend for pre-eminence, will be forward to interchange assistance, each lending the rest a helping hand, and be in part in their plays and common intercourse, the most attached and truest friends.

To conclude, I observe, that emulation so far from excluding a principle of duty and love to God as a motive of action, co-operates with it, if properly directed and restrained, and is therefore free from all objection as a means of advancing instruction.

Respectfully,

THOMAS J. MATTHEWS.

## XIV.—EMULATION.

### MR. J. BUCHANAN'S REPORT ON THE QUESTION "OUGHT THE PRINCIPLE OF EMULATION TO BE APPEALED TO AS A MOTIVE IN EDUCATION?"

The mental exertion indispensable in the process of education, and the laborious effort without which, nothing very great or noble is to be attained, are, in themselves wearisome and repulsive. But disagreeable as these things are, they must be undergone by all who would attain any thing more than insipid mediocrity, and even by many who would attain only that.

As man seeks his own immediate enjoyment, and will not subject himself to any thing painful, without a strong incentive, ingenuity has been tasked in devising means or motives to compel the laborious exertion so necessary to his personal improvement. Interest, avarice, pride, fear, conscience, love, etc. have all been appealed to for this purpose, with varying success, according to the tact of the teacher, in using such motives, and their appropriateness or congeniality to the character of the pupil. No doubt any one of these, and others, if vigorously and skilfully used, would generally be found adequate; but considering the infinite variety of human character, it would evidently be as absurd to use one motive in education, (if it were possible,) as to prescribe an article of diet for all alike — young and old, feeble and robust, healthy and sick. The motives of different persons and even of an individual are of a multifarious character, though one is often the strongest by nature or by exercise. To understand and apply this principle, — to observe the varieties of character, and adapt the motives thereto, is the business of the enlightened teacher: — a difficult task, and one that few can successfully accomplish.

In the choice of motives, however, none should be adopted that have not a beneficial influence on the character. Those which strengthen vicious inclinations, enfeeble the moral sense, or cultivate feelings already too strong, should be carefully avoided. Another important principle may be laid down to guide us in the selection of motives. — The period of pupilage is soon to have an end, and the youth enters upon the active duties of manhood. In this new sphere, motives and influence which might have been used to control his childhood are no longer applicable; and if he has been trained to act from such motives only, he will assuredly be ill adapted to his new situation. He must therefore be taught to act from the influence of motives of a permanent character, and then, when the factitious incentives of the school are

withdrawn, he will thereby be prepared to pursue a discreet and honorable course.

If emulation is one of these factitious and corrupting motives, it certainly should be entirely rejected from the scheme of education.— This question must be decided by an investigation of its nature. The word emulation, if I understand it correctly, means an effort or desire for the attainment of *comparative* excellence; seeking superiority, or at least equality with our companions. Its principal ingredient is the love of approbation—the desire of pleasing and of winning admiration, esteem, and applause. Self-esteem is sometimes the leading element, but much less often than the former. Those who possess the former trait in the highest degree, especially when combined with a goodly portion of the latter, are the ones most strongly affected by the motive of emulation. Nor is conscience unconcerned in emulation. The desire of equalling or surpassing our competitor, involves a consideration of comparative abilities and consequent duties. Conscience admonishes us that if we fall below them when we have an equal opportunity, our conduct will be reprehensible, and that we can deserve special notice or commendation, only by achieving more than what is commonly done by those in our circumstances.

Emulation, then, is a conscientious desire for excellence—for comparative or superior excellence, because, in the performance of others, we may have a measure of the results of common capacity, and common diligence, which we would wish at least to equal.

It is an active, energetic sentiment, associated with the idea of exertion and the hope of success. Love of approbation, self-esteem, conscience, hope, and exertion,\* to which we may add firmness, prompting us to continued effort in spite of difficulties and obstructions, and acquisitiveness, strongly aroused by the hope of attaining our objects, form a combination of controlling energy. Such are the principles of our nature aroused by emulation. It was under their influence, that almost every great man the world has ever seen has arisen to distinction. And by cultivating this combination of feelings, we may hope to excite and establish in our pupils that energy of character without which talents avail but little, and by means of which mediocrity and dulness, often take the lead in the career of honor and usefulness.

Emulation as a motive, has of late been strongly opposed; but an instrument of such power should not be hastily rejected. Conscience, which some would substitute for it, is much more feeble, because it is but a single principle, and one but seldom cultivated. Any teacher

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\* In classing *exertion* amongst the sentiments and propensities, I mean that *propensity* which impels us to exertion,— which delights activity and enterprise.

who enters a western common school, and attempts to govern it by such means only, will in nineteen cases out of twenty, find himself miserably disappointed, though in another latitude and longitude, he may be more successful. To emulation, however, he will find the pupils accustomed and readily disposed to yield. It is a motive whose influence continues in after life, and which excites impulses of the most valuable and energetic character.

Mankind are not to be swayed by abstract principles of virtue, or impelled to daily, untiring exertion, merely by the sentiment of duty. Ambition, the desire of self-aggrandizement and fame, or the hope of attaining some darling object, are the only incentives of a lasting and efficient character. Philanthropy may be the leading motive of a few, and may enter, more or less, into the minds of all. Undoubtedly, it is worthy of all cultivation; but it cannot be denied that the selfish and ambitious impulses are much the most powerful and general. By this I do not mean to concede that emulation is a motive of a selfish nature, though, when injudiciously managed, or with selfish individuals, it may become so. It appears to me, to present that mixture of *selfish* and conscientious motive which is most appropriate to human nature: the term selfish, in this instance, I do not use in an opprobrious sense, but as referring to the object of our actions. A selfish action, (i. e. one for the benefit of self) is not necessarily vicious, but only in so much as it disregards the rights and claims of others. Properly directed, emulation is a principle of a high, noble, generous, and aspiring character; and, as with many, it is the only motive capable of arousing all their mental energies, we certainly would diminish our capacity for effectual exertion in no small degree, by its rejection.

I cannot perceive in its nature that objectionable and vicious character with which it is charged by its opponents. They generally settle the question at the onset, and preclude discussion by their definition of the word, making it mean an envious and selfish strife for the superiority, not regarding the real excellence attained, or the esteem and approbation sought by deserving them. That emulation may degenerate or be degraded to this, is undeniable; but from this I would infer the greater necessity for cultivating it, as it should be, in conjunction with a high tone of moral feeling, in order that it may maintain that elevated character in the strife and contests of manhood. As it is an impulse which many of our pupils are destined to feel, it is certainly our duty to associate it with the moral sentiments and place it under their habitual control, lest it *might* assume a different aspect by associating with feelings of malice and envy. To reject it entirely because it *might* lead to injurious consequences, would be as judicious as to place our pupils upon a bread and water diet, lest one more agreeable and nourishing would produce sensuality and disease. Its opponents



would treat it as ardent spirits, whose artificial, alcoholic stimulus, never necessary, is always injurious. But the analogy does not hold good ; for emulation is the *natural* result of society, and under its influence, from time immemorial, man has been urged to the highest exertion of his powers for good or for evil.

To guard against its taking the latter direction, should be the object of our incessant exertion, and in so doing we remove every objection to the use of this motive. To do this, we must cultivate the benevolent, generous, self-denying, yielding conscientious principles of our nature. When this is done, emulation becomes a pure and holy principle, warming the generous bosom and arousing the laudable ambition of doing good, suggesting new schemes of honorable and philanthropic enterprise, and nerving the arm for their accomplishment. But when this is neglected, and when the low and selfish feelings take the lead, its unhallowed and terrific flames convert the bosom into a Pandemonium, and consuming every virtuous principle, leave a hollow-hearted wretch the creature of every low and criminal impulse.

## XV.—CALISTHENICS.

### J. LIVINGSTON VAN DOREN'S REPORT ON THE PHYSICAL EDUCATION OF FEMALES.

Education comprehends all that series of instruction, discipline and exercise which is intended to enlighten the understanding, correct the temper and disposition, form the manners and habits of youth, to strengthen and invigorate the constitution, and fit them for usefulness, respectability and happiness in their future stations.

Education may therefore be divided into *Moral, Intellectual, Polite, and Physical*.

*Moral Education* embraces that course of instruction and discipline which has for its object, the inculcation of what is *right* and what is *wrong*, together with the motives for the adoption of the one, and the rejection of the other. Hence *religion* is the basis of moral education. A knowledge of the true God, of his revealed will, our obligations, the rewards and punishments of time and eternity, are so many foundation stones upon which to build the superstructure of a moral education. He, who assumes the sacred office of an instructor without a proper sense of his solemn obligations to imbue his pupils' minds with sound morals, is one "who runs without being sent," and incurs the fearful responsibility of being guilty of the blood of souls. On the importance of moral education, and the moral qualifications and influence of teachers, there exists a lamentable apathy, from which the ruin of thousands of every generation has not as yet aroused us.

*Intellectual Education* embraces all that tends to strengthen, enlarge, and enlighten the mind. In this department of education, it is the teacher's province to store the youthful mind with all that knowledge which is useful in the future station in life; and in the vast majority of instances, parents' and teachers' ideas of education in its full import, embraces nothing more. With such persons, that child is *well educated*, who is familiar with all the established academic studies; let his moral character, his bodily health, and constitution be what they may.

*Polite Education* includes all that knowledge of the world, manners and men, which prepares the pupil for an acceptable and successful reception into society. Politeness is therefore, rather to be learned in good society, than at the school; from intercourse with men, than from the precepts of the teacher. Yet even in this, can the teacher do much, and often more than is generally attempted. Let every teacher aim at sending into society, each pupil, not only a finished scholar,

but at the same time the accomplished lady; not only with a mind stored with all that is useful, but with such a knowledge of mankind and the world, as to apply her talents and acquirements to the best account.

*Physical Education* includes all that is necessary for properly training and perfecting the body. This, though the last to receive even a passing attention, on the part of many parents and teachers, is nevertheless highly important. If we are no less satisfied with the truth, than familiar with the fact, "that a sound mind requires a sound body;" if it is true, that hundreds and thousands of the best educated of both sexes, either find a premature grave, or lead out a sickly, useless life, a burden alike to their friends and themselves, without being able to apply their high attainments to any good account; and if it is true, that proper bodily exercise and regimen are neglected almost wholly in all our higher institutions; if such is the truth, and such are the facts, it becomes us to give physical education its due weight and importance.

In the education of man, each of these departments ought to receive its respective claim and attention; nor is any one of them to be neglected, without loss to the pupil. There is an intimate connection, and a mutual sympathy running through the whole. Is one neglected, the others suffer; is one strengthened and promoted, the others are made partakers in the advantages. This is particularly the fact with respect to intellectual and physical education. As a general rule, it is in vain that we look for vigorous and active minds in bodies that are prostrate through infirmity, or disease. Who has not often felt the truth of the position, that the mind labors, and is borne down so as to be wholly unfit for its ordinary duties, when the body is suffering under temporary pain, lassitude or sickness?

If then the debilities of *an hour*, the infirmities of but *a day*, thus press down the noble spirit, so that the intellectual Sampson is found shorn of his locks, and has become like another man, what must be its weakness, its inefficiency, when not for a day, but for months and years, it is compelled to drag out a miserable existence while incarcerated in a tenement fast falling to ruins by the wastes of pain, debility and disease? Who has not mourned the consequent loss to the world and the cause of letters, that so many of earth's master-spirits are chained to bodies, so feeble, and ematiated?

How often would the genius of a Cowper, a Milton, or a Pollock, have soared in still loftier flights, but for the incumbrance of bodily disease and infirmities. Who has not wept while standing at the tomb of some one of earth's purest, brightest, noblest spirits, born to blaze and dazzle but for a day.

Just long enough, has such a one remained to tell the world how exalted, how godlike, was that mind, whose powers were too great, too good for present scenes. Who has not often been held in astonishment, as he has witnessed the transient breakings forth of such minds, in coruscations of more than mortal glory, till their frail bodies no longer able to contain such towering spirits, have burst asunder and let their captives go free. Oh, the loss of man, when the spirits of the *Watsons*, the *Kirkwhites*, the *Sommerfields*, and the *Millers*, so soon leave our earth for their native skies.

With what eagerness do we look around and ask, when shall this work of ruin have an end; where shall we find an antidote for such havoc in the ranks of literature and genius? The answer is plain and simple, viz: while educating the *mind*, neglect not the education of the *body*. Give not all the pupil's time and energies to his intellectual, at the expense of his physical education. Here, and here only, shall we find a remedy, a sovereign cure.

But it may be asked, why so long linger in sad reminiscence over the graves of the nobler sex? Have we no examples of similar loss of health, happiness, usefulness, and even life, arising from like causes among the fair sex? We answer, yes. The civilized world abounds with such instances. Not a grave-yard in our land but can number its tens, its hundreds, and often its thousands of female martyrs to the neglect of proper physical education. Who has not almost daily witnessed the sickly forms of some delicate females, whose lives are but so many lingering deaths, slowly and sadly moving through our streets, proclaiming as they pass to every by-stander, see the victims of a misguided education, and a tyranizing fashion! It is in vain that we look for a better state of things, till "mothers become convinced that their children require a great deal of vigorous exercise; that they are fond of skipping and bounding about as other young animals; and that for them it is equally as necessary. They might as rationally attempt to restrain the sportive gambols of the lamb or kitten, as of a healthy child. Keep them out of danger, and let them choose their own innocent sport." Children who are confined to the nursery during their early years, have not half the activity, and probably not half the enjoyment of those that breathe the invigorating air, and partake of the many childish sports of the country.

"Who has not pitied the poor things, as you have seen them in our cities and larger towns, tricked out in their infantile finery, sallying forth with their nurse or mother for a dull walk, a walk not for exercise, but for display; and paraded through the most public streets and promenades. Flattered by those whom they meet, for their beauty, they soon become belles in miniature, and are delighted with admiration. Vanity needs no such artificial process to bring it to full matu-



rity; it is no exotic; it grows alike spontaneously and luxuriantly in every clime."

Follow the little misses as they leave the nursery for the school; as they exchange the superintendence of the mother, for the teacher; when in addition to their former restrictions and cruel confinement, some *six* or *eight* hours more, are daily to be spent in the school-room, in awkward, and in most instances, unnatural positions, with but little change or relief. To this must be added, some one or two hours for instruction and practice upon the piano, in the same wearisome posture. Nor does the confinement of the day end here; the preparations of lessons for the following day claims other hours of inactivity and study. In this manner, are school girls occupied for *many years*. Now, this all might be endured, if some two or three hours were daily spent in *vigorous, active exercise*. But no, such exercise would make the little misses rude and vulgar in their manners; would soil their fine clothing; would not be acting the part of women, but of children. Thus are our daughters from the very commencement of their education, held by a perpetual bondage, a cruel servitude to the false notions of society. The legitimate fruits of such a course of education, of such a juvenile bondage, are *bodily distortion, sickly or ruined constitutions*, and too often an *untimely grave*.

The present perverted notions of society, and their unjust demands upon teachers in the education of their daughters imperiously demand, nor will allow any other state of things. Until parents are enlightened on this subject, the teacher who would presume to act on more correct, and philosophical principles must do it, at the almost certain loss of his patronage, and consequent livelihood.

What other proof of the defectiveness of modern physical education of females need be deduced, than the fact, that more than one half of the American females in the higher walks of life, are more or less deformed or changed in their structure.

In France, a late eminent writer has given it as his opinion, that not *two* out of twenty of the French ladies, but are, in like manner, deformed; while, with the other sex, such deformities are as rare as unnatural.

In connection with the above confinement, both at home or school, and the want of exercise, as the causes of their multiplied maladies and deformities, ought to be added the tortures of modern fashion in compressing the chest, whereby their lungs do not have that free exercise and expansion in breathing which nature requires. Such a custom is in fact, storming the very citadel of life; it is laying siege to the very heart of the system; and every advance that is made, every inroad that is effected, is but removing so many of the foundation pillars of the human frame, which losses are soon followed by the

body's final overthrow and ruin. If healthful respiration require a certain quantity of air to inflate the lungs, how can it be otherwise, but that a constant yearly deficiency in the quantity of air breathed, and consequently a defective oxidation of the blood, must be attended, sooner or later, with a loss of health and vital action?

Many, very many other causes exist which have a direct tendency in undermining the constitution, of which time will not permit me to speak on the present occasion.

Various have been the remedies proposed for counteracting the above evils, and for the promotion of young ladies' health, such as *dancing, walking, riding, playing in the open air, gardening, and calisthenics*. All these have their respective benefits, and imperfections, in accomplishing the object proposed, except the latter. Dancing, (independent of the scrupulous objections of the great body of the pious, as tending to the corruption of the morals, and very often through improper exposures and excessive exercise, to the ruin of health, and very frequently the loss of life,) as an exercise is but too partial, being confined almost altogether to the lower limbs of the body, and not calculated in any degree to expand and strengthen the chest and vital parts of the system. Is it not the fact that in preparing for the dance or the ball room, young ladies so dress themselves, that the most direct and effectual attacks are made upon the lungs and other vital organs of the body? Experience, the best teacher, has long taught the world, that while dancing has rescued one from a ruined constitution, or an untimely grave, it has with a cruel grasp, seized its hapless victims by scores in the very bloom of health, the morning of life, and delivered them over to the destroyer.

Walking, though by no means as duly appreciated in this country as in Europe, and as it well deserves, cannot be a regular exercise, being so often liable to interruption from the inclemencies of the weather.

The same objection may be made against riding, with the additional one of the frequent impracticability, arising from circumstances or expense.

*Playing in the open air, gardening, botanizing*, are highly to be valued, and commended, but can never be but partially enjoyed.

As a substitute for all these defective exercises, and to meet the objections against the same, *calisthenics* have of late years been invented and introduced. *Calisthenics* is a word of modern philology: being derived from two Greek words, (*Kalos*, beauty,) and (*Sthenos*, strength.) The nature of these exercises are such, as to embrace all the beauty and grace of movement, that dancing can give, together with the vigor and strength of the most athletic exercises. Their extensive introduction into the first young ladies' seminaries, and private

families of England and France, have shewn with what favor they are received in Europe ; and the benefits arising from them are so great and properly appreciated, that they are now in those countries, considered indispensable in the physical education of young ladies. They were first introduced by the writer into the United States, some seven or eight years since, by importing from the city of London, two works upon the subject, and have been daily practised by the young ladies under his charge as far as circumstances have permitted to the present time. Several other institutions in this county, have since introduced them. The want of a proper manual of instruction, has, for a long time prevented their more general introduction. I am happy to state, that this is no longer the fact, a valuable little work on this subject, having lately been published by Mr. J. Leavitt, of Broadway, New-York. With the present facilities, and their vital importance to the best interests of every school girl and young lady in the land, it is hoped that the time is not far distant, when calisthenic exercises will constitute an important branch of education, in all our female schools.

Calisthenics are to be valued for the following reasons :

1. They bring every part of the system into action.
2. They expand the chest.
3. They bring down the shoulders.
4. They make the form erect.
5. Give grace to motion.
6. Increase muscular strength.
7. Give a light and elastic step in walking.
8. Prevent tight lacing.
9. Restore the weakened and distorted members of the system.
10. Promote cheerfulness and bodily activity.
11. Render the mind more active.
12. They are conducive to general health.

The apparatus used in calisthenics, are *the oscillator, the triangle, patent spring, wands, weights, and dumb-bells.*

The present place and occasion, will not warrant even the slightest detail respecting the apparatus just mentioned, or the nature of calisthenic exercises. For such information the enquirer must have recourse to printed manuals, or professed instructors. Suffice it to say, that experience has most satisfactorily proved, that they are adequate to the conferment of all the benefits just attributed to them ; and if they did nothing more than prevent *tight lacing*, that curse upon woman's health, and very being, they would deserve well of the community.

We are often disposed to wonder at, if not to ridicule the extravagancies of barbarous, and semi-barbarous nations, in their unnatural, distortions and cruel disfiguring of the human form, in their belief, that they are aiding nature in conferring beauty ; but upon sober reflec-



tion and comparison, have not the Chinese with their ladies of diminutive and bandaged feet, the South Sea islanders with their tortured features, the Africans, with their artificially flatted noses, and the North American Indians, with their slitted ears and flattened heads, much greater reason to retort upon the wasp-like, compressed forms of modern European and American ladies, as being the most unnatural and laborious deformity of them all? While they deform and injure the extremities only, leaving the vital organs in their full and healthy action, we attack the very vitals of the system, and in the most effectual manner do violence to the very springs of life and being.

Calisthenics are said to promote cheerfulness, without which, every female is either a *morose* or a *termagant*, both of which, will alike disqualify her for the sweets of domestic and social life.

“The perpetual restraint under which she is kept from the first dawn of intellect, robs her of that exercise to which nature prompts, and fritters down, subdues, or destroys her emotions, while it banishes prematurely all the buoyancy and activity of youth.

Unhappily, so confirmed do inactive habits of body become, that in many cases, the least exertion is fatiguing, and produces bitter complaints, and even anger.

A girl who would commit ten pages to memory without murmuring, would not, perhaps walk twenty rods without fretting and scolding and actually feeling exhausted by such enormous exertion of physical power.”

“The seeds of that discontented, repining, capricious spirit—the torment of domestic life, are often sown at school. Wearied out with study, and dull for want of exercise, girls often send their thoughts to their distant homes. Memory, aided not a little by imagination, portrays that *sweet home*, a perfect paradise. They lament their hard fate in being banished from their Eden, and literally *making the worst of every thing* about them, they become ill-humored, selfish, and unkind; wanting in politeness to their teachers and their companions; and miserably discontented with themselves. This is often, very often, the result entirely of a disordered state of the physical system, produced by want of exercise.”

Calisthenics soon overcome this reluctance to motion.

“Vigorous exercise sends the blood bounding through the veins, and produces natural healthful excitement. Activity becomes a pleasure. The dark cloud of sullenness which had shaded and disfigured the countenance, passes away, leaving it bright and glowing with health and good humor.”

“A more cheerful group can scarcely be imagined, than a school released for a while to practice calisthenics. You have only to see the



expression of hilarity on every countenance, and hear the oft repeated joyous laugh, to give one an abundant evidence, that there is a zest and a pleasure in the exercises."

The body is incapable of more than a certain definite amount of labor; when this is expended, what becomes of the mind? Can it act without its companion? Can it reason, judge, remember, with full force when the exhausted frame is unfit to perform its duties? It is very true that the soundest minds are sometimes found in bodies by no means the strongest, and equally true that a mighty gigantic mind may dwell in a weak, care-worn and diseased frame. Notwithstanding, we must allow, that a sound healthful constitution of body must materially aid mental operations. In order to preserve this, all the means ordained by *nature* for its preservation should be carefully, and constantly employed."

"After an hour or two in study of intense application, ten or fifteen minutes should be spent in exercise. The greater progress made in study the next hour will more than redeem the time thus employed."

"Those who discover decided genius in early life, sometimes suffer by intensity of application. Stimulated by injudicious praise, and urged on by their parents and teachers, they advance in the outset of their career with more speed than prudence." The result is, in nine cases out of ten, that such pupils are prematurely prostrated in health and constitution, if not sent to their graves, before their race had half been run.

We can almost always trace to physical causes those lamentable failures which have occasioned such severe disappointments to parents, where precocity of genius has led them to anticipate the most brilliant career for their gifted offspring.

"Premature talents are very undesirable. Plants are much more strong and healthy, when they gradually unfold themselves to the natural, genial influence of sun, air, and the rains of heaven; than when forced into maturity by the skill of the gardener. Not only the beauty and fragrance of the flower, but the full ripeness and rich flavor of the fruit depend upon this gradual development."

Calisthenics tend to promote *general health*. Who is there so absurd in his notion of propriety and necessity, as for one moment to question the fact, that *women need health*; but alas, how far differently a language do the actions of civilized life speak. It would seem, judging from the conduct of mothers and daughters, that health was the last thing to be desired under the sun, "that it was *vulgar* to possess rude blooming health. The delicate, interesting beings, withering like a rose bud ere it expands, have called forth not only sympathy, but admiration and affection.

“The little attention hitherto bestowed upon the physical education of young ladies, has produced this result; namely, to nurture fragile and delicate creatures, who must wither, or be swept away by the first rude blast of real life to which they are exposed. Often have I gazed with delight upon a face refined and beautified by mental elevation and moral worth, shining with angel brightness, and turned away in sorrow, as the conviction forced itself upon my mind, that this was only a splendid, beautiful *ruin*. The exterior of the noble temple was still perfect, but the desolating fire which lighted it up so gloriously, was fearfully raging within, and would soon accomplish its destruction.

“The guardians and teachers of youth, awfully neglect their duty when they forget that mind forms only a part of the delicate and beautiful structure committed to their care. It is high time that they were awake and on the alert; the knell of those who have been hurried by their neglect and injudicious management, to their untimely graves, has long been sounding in their ears: will they not take the alarm?”

“The natural constitution of the female sex is delicate, and therefore needs the more care; yet the varied and arduous duties which woman is called upon to perform, require vigorous health; a daughter, a sister, a wife, a mother, how important the station she holds!

“If then we would fit our daughters for their high duties and responsibilities, let us pour instruction into their minds like a mighty river; let us polish their manners and refine and elevate their affections, imbue their hearts with every moral, religious principle; and at the same time, carefully preserve and strengthen the material system.”



## XVI.—COMMON SCHOOLS.

### LETTER TO THE PRESIDENT OF THE COLLEGE, FROM THE TRUSTEES AND VISITORS OF COMMON SCHOOLS.

*Cincinnati, Oct. 10th, 1834.*

SIR,—As intimated, in recently presenting the reply of the Trustees and Visitors of Common Schools, to the polite invitation of the Local Executive Committee, of which you are a member, it was my intention to have accompanied the enclosed documents, (shewing the number, condition, form of government, &c., of the Public Schools of Cincinnati, at the close of the last year,) with a more particular abstract of the number of pupils enrolled, of either sex, and of each successive age, from 6 to 16 years, and the number usually in attendance; and, to request that your Committee might be directed to procure a similar return, as far as practicable, of all the pupils taught in the *private* Schools, and Academies, of Cincinnati.

In consequence, however, of the want of specific Reports from several of the Public Teachers, (owing to inadvertence on the part of the school messenger,) I find it will be impracticable to complete the proposed document, until after the adjournment of the College: when it will be communicated to the Local Executive Committee, in the hope of receiving from them, in return, an abstract, (either with or without the teachers' names,) of the result of their application to the conductors of our private schools, for like information.

These combined investigations and returns, when reviewed in connection with the juvenile CENSUS contemplated by the school board, (exhibiting a similar classification of the whole number of children, of the ages specified, within the limits of Cincinnati,) cannot fail to result in an important and interesting disclosure,—as to the number and ages, of that portion of the rising generation, who have not yet availed themselves of the intellectual advantages, so liberally presented for their acceptance.

Although it may be now too late for a deliberate examination of all the subjects upon which it would be agreeable to the Trustees to be favored with the views of the College,—I have, nevertheless, ventured to trouble you with the following questions; in the hope that such attention may yet be paid to them (by reference or otherwise) as will result in shedding the light of practical experience, on the path of unwearied zeal, in the future guidance of the public schools of Cincinnati.



Quere 1st. Is the model School House, on Race-street, (including four rooms of 28 by 36 feet, each,) of suitable form and dimensions? How many pupils will each of said rooms, readily accommodate? And, what is the best plan of arranging the apparatus and furniture of the same?

2d. How many pupils can be appropriately assigned to a single competent teacher? and, how many may be safely added, for every *assistant* employed?

3d. What difference (if any,) should there be, in the number, ages, or classes, of the pupils assigned to *male* and *female* instructors, — supposing the studies superintended, to be adapted to the respective acquirements of each?

4th. How many (and during what) hours per day, and with what intermissions, should the District Schools be kept open?

5th. What punishments should be prescribed in the Free Schools, for offences committed by the pupils? and, to what extent might they be safely superseded, by the suspension or expulsion of offenders?

6th. How far should the pupils, when out of school, and not under the immediate eye, or direction, of their parents, be held accountable to teachers for their conduct?

7th. What are the most appropriate and essential studies adapted to the public schools? And, to what point of advancement should the general aim of the students, (of either sex,) be directed, as indispensable to practical usefulness, in the various branches assigned to them?

8th. What school books are at present best calculated to promote the advancement of education, in the Common Schools?

9th. Would the interests of the Free Schools be promoted by a *classification* of the students, in such a way as to cause the different branches of education to be conducted in distinct apartments? and, if so, should the sexes be entirely separated? and, what number of classes, and studies, should be associated in the same room?

10th. Would it be found advantageous to establish one or more INFANT SCHOOLS, for the primary instruction of children under six years of age?

11th. Should the more advanced pupils of the upper classes, in the several districts, be transferred to a central HIGH SCHOOL, for the completion of their studies?

12th. Would it be expedient to engage the services of one or more accomplished teachers of Penmanship, to attend, twice or thrice a week, (at stated hours,) in each of the Public Schools, for the purpose of superintending the progress of the writing classes?

13th. Might not the teacher of Penmanship, or some other person, be advantageously employed as a fiscal agent, and general supervisor, under the immediate direction of the Trustees, for the purpose of

keeping them constantly advised, (by means of his daily intercourse with the pupils and instructors,) of the actual progress and condition of the schools; and, of aiding in the application of appropriate measures for their improvement?

14th. Should the monitorial system be *occasionally* resorted to, for the purpose of imparting to the pupils a knowledge of the art of *teaching*?

15th. To what extent should weekly tickets, and annual certificates, with premiums of books or medals, — be encouraged in the Public Schools?

16th. How far would monthly, or quarterly meetings of the Instructors, — for mutual information, and the interchange of opinions with the board, and with each other, — be calculated to improve the character and condition of the institutions under their charge?

17th. Is the project of a LIBRARY of education, for the College of Professional Teachers, likely to prove so far successful, as to supersede the expediency, on the part of the Common School Board, of procuring such periodical and other substantial works, and reports, on practical instruction, as may be found of immediate service to the teachers and guardians of the schools?

18th. What alterations, if any, are deemed necessary in the amount, or graduation, of the established salaries of the teachers, of either sex, as specified in the last Annual Report of the Trustees and Visitors? And, what amendments are needed, in the existing codes of rules and regulations, (major and minor,) adopted by the board for their government?

Without expecting a positive and distinct reply to each of these interrogatories, the Trustees will be happy to have the opinions of the College, or its committees, upon such portion of them as the reflection and experience of the members may have led them to investigate.

Respectfully submitted,

In behalf the Trustees and Visitors, by

PEYTON S. SYMMES, President.

To Mr. ALBERT PICKET, Sen., *Pres't of the Col. of Prof. Teachers.*



## XVII.—CLOSING ADDRESS,

OF THE EXECUTIVE COMMITTEE.

FELLOW TEACHERS—

The good effects produced by our association, have been already such as to render it desirable that we endeavor to extend its benefits. Institutions for the preparation of teachers have been founded: an increased demand for the establishment of schools of a higher order, has arisen; the remuneration to capable teachers has, in some instances, been doubled: much useful information has been disseminated, and a general interest has been excited on the subject of education.

But to secure and increase these advantages, a more intimate and permanent union should be effected among those who feel an interest in our annual meetings; and which would extend itself over the whole intervening time. Instead of one spasmodic effort, which but leaves the system weaker than before, a healthy, constant, and well-regulated action should be aimed at. The intelligence, experience, and valuable information on subjects connected with education, which have hitherto given our annual conventions so high a standing in the eyes of those friendly to popular instruction, instead of being dammed up at their spring, should find channels, through which they might extend their fertilizing influence throughout this valley. It should indeed be felt that “the schoolmaster is abroad in the land,” and that he is preparing to take that station in society which the age and the country in which we live, would concede to him.

We would therefore, respectfully and earnestly recommend, that in every place where a sufficient number of teachers can be induced to attend, societies be formed upon such principles as circumstances may require; having it in view, however, that the raising of the moral and professional character of the teacher, the collecting and extending of useful information, etc. to other societies, and the neighborhoods around, and the increasing of the power which association gives, are to be the principal objects kept in view. We would also recommend, that the College of Teachers, be notified of the existence, strength, and objects of such societies, and the sending of delegates to our annual conventions.

A. PICKET,  
J. L. TALBOTT,  
ELIJAH SLACK,  
A. KINMONT,  
I. VAN EATON.

} *Executive  
Committee.*





## BIOGRAPHICAL NOTICE,

OF THOMAS SMITH GRIMKE, BY EDWARD D. MANSFIELD, ESQ.

Thomas Smith Grimke was born in Charleston, S. Carolina, the 26th of September, 1786. He was descended, by his paternal grandmother from one of the French Huguenots, who left France, in consequence of the repeal of the edict of Nantes, in 1685. He was remarkable in his childhood, and youth, for a tender disposition, serious deportment, obedience to parents, a love of learning, and perseverance in whatever he undertook. He had patient industry, but no uncommon quickness of intellect; so that the powers of his mind, afterwards so distinguished, were the result of *labor*, that rarely knew intermission. The nature, and amount of his studious labors may be illustrated, by the following extract from a note to one of his orations.

“Six months were devoted to Ferguson on civil society,—a whole summer to the first volume of Montesquieu, and second Blackstone,—three months to Hume’s Elizabeth,—four to Villers on the Reformation of Luther,—six to the first part of Butler’s Analogy, and so on, of very many other works. Of course, other studies were pursued at the same time with these different authors.”

This denotes a degree of laborious application, and systematic study which,—we apprehend,—very few if any, students of this day possess. It is nevertheless the path, which more than that of genius,—leads up the steep ascent of fame and usefulness.

From a child he loved the holy scriptures, and always read and revered them,—whilst increasing years developed more and more their inestimable value. He passed through the different schools with much satisfaction to his teachers, and enjoyed the instructions of a father well qualified to assist him.

He joined the Sophomore class, Yale College, Connecticut, in the summer session of 1806, and graduated at the same institution, September, 1808. His term at College was during the presidency of the celebrated Dr. Dwight, with whom he spent one vacation in travelling, and of whom he ever afterwards spoke with respect and affection.

On his return home, his mind was turned towards the ministry, but, he adopted the law, in order not to disappoint the wishes and expectations of his father, who had been educated for that profession.

He had studied law, before entering college, in the office of John Julius Pringle,—then attorney general of South Carolina, and after his graduation resumed the study with Langdon Cheves.

He commenced the practice of the law in 1809, — but, like Welles, and many other distinguished jurists, did not succeed rapidly in his profession. Yet, notwithstanding this delay of encouragement, — his admirable business talents, his thorough acquaintance with the principles of the law, and his extraordinary fluency in extemporaneous debate raised him, in a few years to the first rank, at a bar, which numbered among its members, Hayne, Cheves, and Calhoun. With the former gentleman, Robert Y. Hayne, late governor of South Carolina, he entered into partnership, and continued the connection till that gentleman was elected to the Senate of the United States, in 1824. At the time of his death, he had acquired a large fortune, by the practice of his profession, and contemplated retiring from the bar, with the view of devoting himself exclusively to the pursuits of literature and philosophy.

“He loved not the profession,” — but, was willing to continue in it, because it afforded him the means of ministering to the necessities of his fellow-creatures, and of contributing to the support of benevolent and religious institutions. “In the latter he beheld, with the Christian religion for their basis, the mightiest system for the regeneration of the nations, that man has ever conceived.”

His favorite pursuits lay in the walks of literature, benevolence, and piety.

His chief literary productions are various polished orations, delivered before public societies, and essays upon important topics, published in various periodicals.

On the 9th May, 1827, he delivered, on the anniversary of the Literary and Philosophical Society of South Carolina, at Charleston, “An address on the Character and Objects of Science.”

This address is full, enthusiastic, and elaborate. It takes science, at its origin in the garden of Eden, and briefly pursues its history to the reformation of Luther, which he particularly examines, and continues the subject till the political reformation of 1776. The latter, he said, “laid the foundation, *of the rights of man in Society*,” while the former “*finished the superstructure of religious liberty*.”

He has commended the *study of science* generally to every intelligent mind, in the following beautiful expressions; “the mind, the heart, the character of the whole human family, the harmony, sublimity and beauty of the whole sensible creation, are the scriptures of science. In the heavens above, on the earth beneath, and in the waters under the earth; in the workings of his own soul, and in the revolutions of society; in the lessons of experience, gathered, as manna, in the wilderness of past ages; in the evanescent scenes of the present, he finds, at once, the elements, and the motives for the study of science.” In the body of this address, he vindicated the *superiority of the moderns*,

and in the notes expressed his peculiar views upon the study of the classics, — wholly denying their utility, as a means of enlightened education. The former position will hardly be controverted, whilst the latter makes but slow progress among well educated men. Both were, however, founded upon the same principle, that, the Christian system supplied all the wants of those, who lived under its influences.

In a note to the same address, he illustrates the demand he would make upon the time and industry of youth, by a catalogue of one hundred modern works, which are to be assiduously studied. These works are wholly modern, comprehend many hundred volumes, and are distributed as follows; thirty-three are historical, twenty theological and religious, fourteen moral and metaphysical, eighteen political philosophy and political economy, and the rest literary and critical; besides, the best articles in the encyclopedias and reviews. By this, we learn the general nature of the education, which he wished to impress upon the youth of the nation. It was one, which would especially conduct the student to a knowledge of the religion, laws and history of the country, in which he lived.

On the fourth of December, 1829, Mr. Grimke delivered an address, at Columbia, South Carolina, before the Richland school, *on the expediency of adopting the Bible, as the text book of duty and usefulness in every scheme of education.*

On the seventh September 1830, he delivered before the Connecticut *Alpha* of the *Phi Beta Kappa Society* an oration on the advantages to be derived, in a literary point merely, from the *introduction of the Bible as a text book of sacred literature, in every scheme of education.*

Both these orations have the same object, to show the superiority of the *Bible* as a *classic*, as a volume of *moral law*, as a *history*, as an incentive to the study of *Natural Science*. They are both ardent, full of learning, illustration drawn from his various reading, and strongly retentive memory. The latter being delivered before a highly polished and classical body, is peculiarly ornate, finished, and full.

In December, 1830, he addressed a letter on the same subject, to the committee appointed by the New York Literary Convention, enforcing the same views.

In 1829, he delivered an address in Charleston, at the dedication of a building, designed as a depository for Bibles, Tracts, and Sunday School Books. In this he advocated the pious and civilizing institutions of *associated societies*, for the dissemination of the gospel, of its holy truths, and of christian intelligence.

In 1830, he was awakened by the letters of William Ladd, to the obligation and necessity of *universal place*; in 1832, delivered an address before the Connecticut Peace Society. In reference to this subject, he says in a letter to a friend, "Thanks and praise to God, that he



has brought me to the clear convictions, and strong resolutions, which I trust, I have on the subject."

In 1834, he was invited by the Erodelphian Society of Miami University, at Oxford, Ohio, to deliver the Annual Address before that body, at commencement in September. At the same time, he was invited by the Western Literary Institute and College of Professional Teachers, to deliver a lecture before their body, at its meeting in Cincinnati. Both invitations were accepted. His oration on the Comparative Eloquence of Ancient and Modern times, was delivered at Oxford, on the 23d September, 1834, and the oration comprised in this volume, at Cincinnati, October 8th. In the discussions before the College of Teachers, he took an active part, and contributed a large share to the interest and intellectual excitement of that occasion. His opinions were novel to the community, in which he, for the first time appeared, and were ardently resisted by many who conscientiously believed them inexpedient, and ill adapted to the existing circumstances of mankind.

These orations and discussions were the last in which he publicly participated. He received, while in Cincinnati, the social attentions of many, who admired the peculiar excellence of his character, the varied store of his literary attainments, and the purity of the practice by which he illustrated the principles he professed. On the night of Friday the 10th, he left Cincinnati for Columbus, where he expected to meet his brother. From a damp and sultry atmosphere, the weather had suddenly changed to a cold and piercing air. That night was marked by many, and violent attacks of the *Cholera*. Mr. Grimke travelled all night in the stage. At Lebanon, he complained; at Waynesville, he was advised to stop, but continued on till he arrived at Anderson's, (Gwynn's Farm,) twenty miles west of Columbus. There he stopped, and a message was sent to his brother at Columbus. At Anderson's he was treated with every mark of kindness and attention, which circumstances would admit; so much so, that Dr. Thompson, who arrived from Columbus, thought from the arrangements, that a physician had been present. He was advised on his arrival to take *calomel*, but refused unless prescribed by a physician. The delay in the use of active medicine, proved, perhaps, the fatal circumstance of his case. His brother and Dr. Thompson arrived too late to arrest the hand of death. He expired on the 12th of October. "So quiet were his last moments, that he died as if he had fallen into a most sweet and quiet sleep. It was the morning of the Sabbath; one of the most beautiful of Sabbath mornings, and just as the sun had begun to stream through the casements. It was a fit period for so pure a being to die, on the opening of that great day, which records the resurrection of the Savior of the world."

He was attended to the grave, at Columbus, by a numerous procession of people, and divine services were performed by Mr. Preston of the Episcopal church, in the communion of which church, Mr. Grimke lived and died.

At Chillicothe, Cincinnati, Charleston, and other places, public meetings of the Bar, and others were held, to testify their respect for the memory of one who was dear to his friends, his country, and the church.

Mr. Grimke married in 1809, a grand daughter of William Henry Drayton, one of the first Presidents of the Old Congress, and has left several children. One of them, who had entered Yale College, is now in Munich, Bavaria; and having a great taste for literature, intends to devote himself to literary and philosophical pursuits.

In the progress of Mr. Grimke's life, and the acts, and opinions, already delineated; we may find, without further evidence, the leading characteristics of his mind and his conduct.

We have seen, that, though not quick by nature, he notwithstanding acquired, by the force of attentive and applying industry, a rich and varied store of learning. His acquirements in the *exact sciences* seem to have been neither accurate nor full; for he manifests in his writings no taste for them, and manifestly undervalues their importance. In *natural science*, it is probable, his attainments were greater; for he mentions in his *notes*, the number and variety of terms belonging to the branches of that science, contained in the scriptures, and the necessity of studying it, to understand the holy volume; with which he was himself so familiar. *Astronomy* he passes almost wholly unnoticed, and as it is closely connected with the mathematics, it is presumed, he knew little of it. To the *classics* he appears to have devoted a double attention; first studying them in the ordinary way, and then using them in connection with his own vigorous intellect, to prove the language and literature of ancient Greece and Rome, inconsistent with, and unnecessary and alien to, the christian system.

In *history* and *biography* he was fully and richly versed; and made use of them on all occasions, to illustrate his own opinions. He was aware of (what few reasoners seem to be) the *uniformity* of the moral as well as physical laws of human nature; and having once ascertained *a priori*, or from revelation, that a principle of conduct was true, he well knew, that the public and private history of mankind would fully confirm it.

In jurisprudence and political law, as they were part of his profession, so he rose to great eminence. His path to success in the *law* was slow, but attended by its full fruition, wealth and honor.

In politics he was no partisan, but held decided opinions. He did not, like some of his astute countrymen, believe that the *science* of political law, could by any casuistry be converted into an instrument

of hostility to the union. He, therefore, denied and opposed the heresy, nullification, and believed it to be the spirit of war and desolation. He believed the authors of it, as he expressed himself, to have formed themselves upon the model of Homer's heroes, and to have embodied the spirit of an age, which looked to war and glory, as the chief pursuits of man. That spirit *he* would discourage. The spirit of peace, was that to whose influence he looked for a blessing upon his country.

But religion, the duties which grow out of it, the conduct which it enjoins,—the moral and metaphysical studies, which illustrate its code, were the topics upon which he delighted to dwell. We have already seen in the character of various addresses delivered by him, how much he made all things subservient to his duty to his God, and how vastly paramount to all other studies, he considered the study and the knowledge of the Law-Book of Heaven. He inculcated the study of the Bible, in the primary school, the academy, and the college.

His labors, in various branches of the great cause of Christian benevolence, may be illustrated by the following declaration of the "Charleston Temperance Society," convened on the occasion of his decease, that "he was emphatically the father of the temperance movement in South Carolina. His name stands at the head of the subscribers to the original Temperance Society, whose constitution was drawn up by his own hand."

He was a member of the Episcopal Church, and adorned by his life and conversation, the doctrine he professed. In relation to this subject, as well as others, he, however, maintained some peculiar opinions. He believed it the duty of every christian, ecclesiastic, or layman, to preach the gospel to every creature, and authorized to administer the ordinances of religion. He acted throughout, as if things were *as they should be*, and not *as they are*. He worked to make the world altogether righteous, by means, which supposed it already such. He was said to have been originally of irritable temperament, yet, he had subdued it into the blandness and courtesy of the perfect christian. Of him it was truly said,

"————— Of those  
That build their monument, where virtue builds,  
Art thou,—— and gathered to thy rest, we deem  
That thou wast lent us just to show how blest  
And lovely is the life that lives for all."

He was a *man of prayer*, and upon God he depended. He was a *man of peace*, and the spirit of peace dwelt upon him; he was a *man of love*, and the law of love was his; he was a *man of well doing*, and the poor, and lowly blessed him; he *carried out into life the principles he professed*, and in it there was force — and glory — and beauty.







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